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COMMUNICATIONS.

The tribute to departed worth, which our obliging correspondent offers in the following article, does credit equally to the character of our deceased friend; and to the feeling which is occasioned by his removal to a better world:—

For the Western Recorder.

CHRISTIAN PRACTICE.—No. VII.

"He, being dead, yet speaketh."

As I was about commencing another article for your paper, I received the affecting intelligence of the death of the beloved **Cushman**. My mind has been solemnly impressed by this providence, and is now so full of it, that I feel disposed to dwell on no other topic. Indeed, I know of no way in which I can better illustrate the sentiments on which I have remarked, than by a reference to the character of that man whose life was eminently a life of christian practice.

Were I asked how this servant of God gained to such a degree the confidence and affections of the christian public, and how he accomplished so much good, I should reply, "Because *he had a mind to work*." He did not exactly possess those peculiar talents, which constitute a man *great* in the popular acceptation of the term. He stood, indeed, above the common level. Yet his mind was not particularly remarkable either for accuracy or strength. The most prominent trait of brother Cushman's mind was its activity. With a good share of common sense, heightened by study and diligent cultivation, he possessed the happy talent of knowing how to use his powers to advantage; and it seemed that every talent and faculty of the man panted for constant exercise.

Those who have ever seen this departed saint, need not to be informed that his natural disposition was remarkably mild and affectionate; and those who knew him well, will long delight in cherishing the memory of those qualities which endeared him to all who are capable of appreciating what is naturally lovely and amiable. But it was his piety, that more than every thing else, marked and made the man. The abilities God had given him, and the acquisitions his providence had enabled him to make, were all brought under the influence of supreme love to God and benevolence to man. From my earliest acquaintance with him, he was justly considered one of the most devoted and useful ministers of Jesus.

But a great change has taken place during the last three years. About the commencement of the year 1829, while pastor of the church in Manlius, in the midst of his usefulness in his own congregation, and in the county, (for his activity led him even then to act the part of a missionary to the destitute), the Lord was pleased to discover to him the spirituality of the law, and the wickedness of his own heart, to such an extent, that all hope of acceptance with God was taken away. For several days he continued in this hopeless state. He called together his people; told them that he was not a Christian; that he could never preach to them more. When God at length revealed himself to him again, it was with such enlarged views of christian duty and privilege, and with such a spirit of entire consecration, so far beyond what he had possessed before, that he indeed appeared like a new man.—From that time I fully believe the Spirit of God dwelt in him richly, until his own happy spirit winged its way to heaven. He never lost that unction: He never laid aside his armour: He never slept as did others.

I should delight to take my readers with me into the closet, and unveil many facts in the history of this man of God, which would illustrate the views I have given in my former numbers; for I will say it—the dead hear not our praises—I never was acquainted with the minister of the gospel who strove continually to live for the general good equally with him. Permit me, then, to hold the attention of your readers a little longer than has heretofore been done, while I name some of these facts.

He evidently prayed for the very things that he wanted. In the family, in the social circle, and in public, there was no formality; but in the simplicity of his heart, he came to his heavenly Father, through his "blessed Jesus," to ask for things that he really wanted. I do not say that he was perfect in this; but I do say, that for the last two and a half years of his life, I rarely, if ever, heard him pray, without being struck with this remarkable trait of definiteness and simplicity. He was a man of prayer. The writer has been favoured with very intimate communion with him, and he looks with peculiar satisfaction upon the seasons spent with him, as among the most useful of his life. I know not that I was ever alone with him, to spend a leisure ten minutes, without his proposing to spend a part of it in prayer; and such seasons were very numerous. Often, too, have I felt, after hearing him pray, that I could not follow him. Such was his sacred nearness to God.

He was the friend of reform; and he fully recognised the principle, that men must be enlightened, before their principles, if good, would be manifested in falling in with and advocating reform; and he was willing to be the instrument of enlightening and persuading them, let the consequences be what they would. When the temperance reform commenced, it found in him an efficient advocate. One fact in this connection may with propriety be related. After he had preached upon the temperance cause, and circulated information very extensively, and the subject had long been before the public, a meeting of the citizens of Manlius was called, to take the matter into consideration. At this meeting, quite a proportion of the most intelligent and influential men were found on the side of temperate drinking; and a majority of the meeting decidedly in opposition to entire abstinence. A committee was appointed, consisting of eight or nine of the most respectable citizens, a majority of them opposed to the principle of entire abstinence, who were to report at an adjourned meeting. Now was the time for this brother's activity and perseverance to manifest itself. He laboured the point with the other members of the committee; presented light, and offered arguments, after most persons would have given up the subject in despondency; and when the adjourned meeting was finally held, great was the disappointment of the temperate and intemperate drinkers, that this committee should unanimously present an elaborate report, declaring their own conversion to the principle of entire abstinence, with the reasons for their change of sentiment; and recommending the formation of a temperance society, on the same principle! Never did the friends of temperance gain a more decisive victory.

From the opportunity I enjoyed of witnessing his ordinary secular affairs, I should judge that he was very exact and exemplary in all his dealings with his fellow men. Having occasion some time since to speak of this trait of character to a particular friend, I was told that he never allowed himself to be dunned, as it is sometimes called, or asked to pay a demand more than once; and from what I have seen, I am satisfied that there was much in him on this point worthy of imitation.

Mr. Cushman was a man of enlarged benevolence. This trait, together with his activity and energy, was what pre-eminently qualified him for that station which he held in the service of the A. H. M. Society, the last eighteen months of his life. His benevolence was not professional. It is sometimes said of agents, when pressing the claims of a dying world in behalf of some object of charity, that they say such and such things merely in prosecution of their professional business, not from conviction of their importance. But this could never be said with truth in reference to him. His benevolence in practice, and the benevolence he preached, were the same. Whether as a voluntary agent he traversed the county of Onondaga, supplying the destitute families with the Holy Scriptures; or as a member of the Presbytery, visiting and counselling the weak and feeble churches; or in his own desk, and among his beloved flock, instructing them into the principles of the gospel, and striving to bring them up in practice to the high point of entire consecration of time, property, talent and influence; or whether as the salaried agent of the A. H. M. Society, he spent his whole time in looking after the feeble churches, and providing for their assistance; in all these situations, his views, his preaching, his practices, were substantially the same. He loved to do good. Never did I know him hold back, or even look as if he wished to be excused, when demands were made upon his time or property or domestic comforts, in aid of the cause of Christ, or the good of his fellow men. Although these demands took him much from home, even before he was dismissed from his pastoral charge, still he made the sacrifice; and who that knew the circumstances, will attempt to compute the sacrifice he made in accepting the appointment of the A. H. M. Society? While he was yet a pastor, he not only devoted much time to objects of benevolence, but he was liberal in his donations of money. His subscription for the prominent objects of religious charity, amounted to one tenth of his salary; besides all those occassional calls and alms-giving, in respect of which he was not backward, but the amount of which probably no one knew but his God. In these respects he possessed much of the spirit, views and practice of the lamented Bissell.

But he has gone home to rest; and many hearts will long mourn; not for him, but for the loss sustained by the churches, and by his bereaved wife and fatherless children, who are by this dispensation, deprived of one of the best of husbands and fathers. The church has lost a faithful shepherd; the A. H. M. Society has lost a faithful servant.—We, who knew him, have lost the example, prayers and admonitions of a *brother beloved*. No, we have not lost them. "He, being dead, yet speaketh." His influence, his example, will remain on earth till the millennium. We his brethren, that remain, will improve by this example and influence. O, thou great Head of the Church, let the mantle of the sainted Cushman rest on his brethren who yet abide in the flesh. M.

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For the Western Recorder.

THE VALUE OF THE SOUL.—No. I.

"What shall a man give in exchange for his soul?"—Matt. xvi, 26.

Mr. Editor—I know of no better way to come to a proper understanding of the question at the head of this article, than to look at facts. Let us first look at the nature and destined progress of the soul. Its desires, its progress, its consciousness of free moral agency, its sense of dependence, its forebodings of accountability and future retribution, go far to prove its immortality; but this question is for ever settled by the scriptures; in them *immortality* is "brought to light."

The soul, then, is destined to exist thro' the ages of eternity. When created it receives an impulse from its Maker, which not only produces exercise or action, but which gives it an onward progress, which will continue as long as the hand that gave it existence. When made, the soul commences as it were a journey of immeasurable length, round the vast circle of eternity, which journey will never be completed. It begins a voyage, from which it never will return. It will never again return to the point from which it started. It moves still onward. Its progress will be eternal. As the regions of eternity are boundless; as they are inhabited by unknown millions of creatures, good and bad, happy and miserable; as eternity is inhabited by Jehovah, the infinite, "the high and lofty One;" so the objects which will be presented to the eye of the soul, during its endless journey, will be innumerable.—New subjects for contemplation and examination will always be presented before it. New facts will be always coming up to view.

God will for ever work in such a manner as to hold the undiverted attention of the soul. The facts which he will be always exhibiting, will fix that attention, as long as God exists. Knowledge always finding its way into the understanding, will be lodged in a memory strong and retentive as immortality. Thus the soul, as it progresses eternally, will always be increasing its stock of ideas, its knowledge of their relations and uses. It will always be acquiring new information, which will deeply affect its condition or interest. And while the soul for ever increases its stock of information, and drinks in knowledge from an inexhaustible fountain, its capacity will ever increase, and its powers enlarge; while it explores new regions, and examines new objects with increasing interest. All this is the necessary consequence of its onward, endless progression.

As the soul thus increases in knowledge, it will become more and more disciplined during its eternal pupilage. As a necessary consequence, its power of perception will become quicker and stronger; and its power of comprehension will increase in the same proportion. The soul, in its eternal progress, then, will be always quickening its pace. The rapidity of its flight will be always accelerating. Its powers will ever be expanding and increasing.

Look at the soul at its commencement; a mere point or speck in the universe, scarcely conscious of its own existence. Look again; a thousand ages have passed. How vast its capacity! how strong its powers! how rapid its flight! Look again; a million of ages gone by. It has so expanded and increased, that one would not know it, unless he had watched its progress, and noticed its growth, during those many ages. But what is it now? Nothing to what it will be; and less than nothing in comparison with its Maker. And where is it? Still on the mere threshold of eternity. It has just begun to be; has just commenced its voyage. Look at it again, during any period of its future existence, and though it will have made amazing progress, and will be moving onward with inconceivable velocity; still it will be on the threshold of eternity; it will have just begun its career. Compared with what is before it, it will have seen and learned nothing. "What shall a man give in exchange for his soul?" V. D. M.

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For the Western Recorder.

REVIVALS THE WORK OF GOD.

It is matter of no small concern to those, who regard revivals as the harvest times of the church, that many of their fellow Christians shrink, with a sort of instinctive aversion, from even the mention of religious excitements. The writer does not, in his own estimation, cherish a blind attachment to such seasons, but really sees *no way of avoiding*, for himself, the conclusion that they are the work of God. But what I have now chiefly in view, is to inquire, whether the feeling of aversion, even to the bare mention of this subject, which many cherish, is the result of a careful observation, in regard to the excitements in question. Few are aware, how far prejudice may sway their judgments. Many persons, from their peculiar associations in life, have only heard of revivals, at the mouths of others, who themselves may never have noticed any thing but objections to them. Are these persons really desirous to know the truth in the case? Are they prepared to examine facts, to weigh evidence, and adopt a new opinion, if good reason can be found for doing so? If *truth* be their object, they surely cannot object to a full examination of the subject. Those who experience a sort of instinctive shrinking from such an examination, lest they might be disturbed in their present opinions, may well suspect, that the love of *truth* is not so strong in their hearts as they are wont to imagine. If there be a subject in the whole field of investigation, from which we instinctively shrink, there is sufficient reason for an immediate attention to it, lest we cherish a lie under the influence of the grand deceiver of men.

This is a subject of great importance; for the friends of revivals would not wish to follow an *ignis fatuus*, as they are doing, if their opponents are right; nor do they wish to be separated from their brethren, if in the right themselves. All must desire to see harmony in the church; to see its whole strength exerted in the promotion of "pure and undefiled religion." But this can never be the case, while so great a difference of opinion exists in relation to revivals.

One thing deserves special attention. Opposition to revivals is upon nearly the same grounds, both within and without the church. At some late meetings of infidels and universalists, the same sentiments have been expressed in relation to them as we hear from professing Christians and christian ministers. In both cases, the opposers manifest great zeal for pure religion, but think revivals do not promote it. This is not said invidiously, but with a view to arouse suspicion, that perhaps the opposition may have more *common* ground than could be wished. Wherever notoriously irreligious men agree in religious opinion, upon practical points, with those professedly religious, there is room for the inquiry, whether all is right. The love of vital piety may not be the real cause of this opposition to revivals, even among pious people.

I would suggest two or three considerations, that may throw some light upon this subject. Those concerned in the promotion of revivals, are very often charged with getting beside themselves, being crazy, &c. Such charges, when made falsely, as is almost universally the case, are the same as some made against our Saviour, and his disciples, particularly the apostle Paul. We consider persons deranged, who act in defiance of the established principles of common sense. But an ungodly world regard some things, as established principles of common sense, that belong only to its sinful decisions; and hence, charges insanity where it does not really belong. The truth is, religious feeling, in general, is in the eyes of the worldling a sort of insanity; for the subjects of it act in constant defiance, of what, to him, are the decisions of common sense. Here a question arises; do irreligious men ever charge the opposers of revivals with insanity? And, if not, why is nothing seen in their religion that can lead to the charge?

It would be of service to any one, who wishes to ascertain the truth in regard to revivals, to compare them and their fruits with the records found in the Acts of the Apostles, and some of their epistles. All admit, that religion then had more genuine power and purity, than it ever has since; and if revivals produce a strong resemblance to its earliest fruits, this is much in their favour. C. S. A.

From the Boston Recorder.

THE CHRISTIAN SABBATH.

Proper Means for promoting a due observance of the Sabbath.

The following remarks express, we believe, the views of all enlightened Christians reepecting the means to be used for promoting the sanctification of the Sabbath.

From Dr. Woods' Preface to Wilson on the Sabbath.

I shall only add a few words on the means most to be relied upon, for promoting the due observance of the Sabbath. Some have relied upon the salutary influence of civil laws, requiring the Sabbath to be treated with respect, and forbidding under severe penalties, all open violations of it. But, in my apprehension, we have no reason to expect, that mere civil enactments will ever be productive of any extensive and permanent benefit in regard to this subject, except merely as they afford protection to Christians in worshipping God according to their own consciences.

The experiment has been often tried here, and in other countries; but the result has made it evident, that the great interests of morality and religion cannot safely be made to rest on the power of civil law. The due observance of the Sabbath must be promoted by considerations addressed to man's reason and conscience and heart. Let men be addressed on the subject from the pulpit, and the press; and let them be addressed, as this author addresses them, with sound argument, and with earnest and affectionate exhortation and entreaty; let them be addressed as rational and moral and accountable beings, whose everlasting destiny will be fixed according as they profane the Sabbath, or keep it holy. Let the sacredness of the day be inculcated upon the minds of children and youth, and let the faithful instructions of parents and teachers be accompanied and enforced by a good example; and let all who reverence the Sabbath lift up their fervent supplications to him who is the Lord of the Sabbath, that he would graciously interpose, and bring men every where to remember and love the day of spiritual rest. Let these and other congenial methods be pursued, and, with the divine blessing, it will ere long be seen by all men, that the objections which have been made against the Sabbath, have sprung from depravity or ignorance; that the appointment of a sacred day is the source of immeasurable good to the world, and is one of the highest manifestations of divine love.

From the Report of the General Sabbath Union.

There should be more prayer; we ought to look more earnestly to God for help; and beseech him to put it into the hearts of his own people to sanctify the holy Sabbath.—Special prayer meetings are recommended; and Christians should bear this subject unceasingly on their hearts, in their closets, at the family altar, in the social meeting, and in the sanctuary.

It is deemed important that ministers discuss this subject, with more frequency and particularity; that they direct the attention of their churches to the true character of the Sabbath; that they not only allude to this topic occasionally and incidentally, in their prayers and sermons, but that it be discussed specially, pressed home upon every member of the church of Christ; and that pastors frequently inculcate upon teachers and scholars in Sabbath schools, and upon bible classes, the importance of the christian Sabbath.

The wide circulation of publications on the Sabbath, and of special addresses to ministers and churches, is also recommended.

From President Humphrey's Appeal in behalf of the Sabbath, to different classes of our Citizens.

Professors of Religion, Members of the Church, to whatever denomination you belong—The Lord of the Sabbath expects much from you. You have publicly sworn allegiance to him, and he requires you to redeem your solemn pledge, by rallying around the sacred institution. Especially does he require the most unequivocal proofs of loyalty, in your personal obedience to the law of the Sabbath. If you break the law, how can it be expected that others will respect it? If you engage in any secular business whatever, if you are seen in stages and steam boats, and canal packets, or travelling for business or pleasure in your own private conveyances on the Lord's day, you not only sin against your own souls, but lend the whole weight of your example, to embolden others in transgression. Dare you advance in a course like this? What! see you not the angel of the Lord standing in the way, with a drawn sword in his hand, to oppose you? Neutral ground you cannot take; for if you are not openly *for* the Sabbath, you are virtually *against* it.

Will you abandon the great cause of the Sabbath in which you have embarked; or despairingly ask, What can we do against such "fearful odds?" What can *nine hundred thousand professing Christians do*, assisted, as you will be, by many ten thousands of others, who reverence the institutions of their fathers, and love their country! What can you *not* do, by prayer, and example, and union, and perseverance?

Brethren, God has given you a moral influence in this nation, sufficient, if wisely employed, to arrest the swelling tide of irreligion, worldliness, and pleasure, which now threatens to sweep away the Sabbath, with all the mighty interests of time and eternity, which are bound up in its destiny. And, if you have the moral power to assuage this deluge of sin, and restore to the land her weekly *rest*, need we say, that you are answerable to God and to posterity for the exercise of that power? Do not flatter yourselves, that "pure and undefiled religion" can be preserved a single month after the Sabbath is gone; for the house of God will be immediately shut up or thrown down; your ministers will be driven from the altar; the hallowed fires will be extinguished on all the heights of Zion; the church will be clothed in sackcloth; her tears will be all the day and all the night "upon her cheeks;" and the strings of her "harps upon the willows," will be swept only "by the mournful breezes of the surrounding desolation."

Ministers of the Gospel—Upon you there rests an amazing responsibility. You are set for the defence of every holy institution. The Sabbath pre-eminently belongs to you, as the rest of the week does to men of other occupations. You can do nothing without it. You cannot even gain a hearing from the multitudes who are thronging the broad way to destruction. On the Sabbath, you stand upon high vantage ground, to wield "the sword of the Spirit," and to subdue the enemies of Christ. *Be valiant, then, in* defence of the day which God has given you for the exercise of your most sacred functions. To you, especially, it belongs to hold up the fourth commandment, and, in the most solemn manner, to urge its divine and perpetual obligations. Present these obligations, then, in all their strictness, and in their full extent. Listen to no compromise. Heed no railing. Shrink from no discussion. Turn your backs upon no enemy. Take counsel of no time serving policy. However much you may insist on the importance of the Sabbath, as a mere political institution, let your grand and ultimate appeal be to the scriptures. One "*Thus saith the Lord*," is worth a thousand arguments drawn from any other source. "It is the word of God, that is quick and powerful, sharper than a two edged sword." The edge of every other weapon may be turned by a flinty heart; but this, though it may be long parried, will pierce at last, "even to the dividing asunder of the soul and the spirit, of the joints and the marrow." Much you may do, also, in this sacred cause, by holy example. And remember, that a thousand eyes are upon you. The slightest infringement of the Lord's day, by any of you, will be noticed. "Abstain, therefore, in this matter, as well as every other, from all appearance of evil." As the man who preaches temperance, must drink nothing himself, so he that exhorts others to "remember the Sabbath day to keep it holy," must, on no account, forget, or seem to forget, his own exhortations.

Guardians and Instructors of our Youth, in the higher Literary Institutions—You can scarcely conceive with what interest all the friends of the Sabbath look to you. Under your hands are rising up not only the public teachers of science, morality, and religion, but the future law-givers of the nation. The young men whose characters you are moulding, will soon occupy posts of power and responsibility, from the Atlantic to the sources of the Missouri. See to it, therefore, that you give their minds a right moral direction. Enforce upon them, both by precept and example, the high and sacred obligations of the christian Sabbath. You cannot, indeed, make all "esteem it a delight," for this requires holy affections; but you can enforce the duty of keeping it, by all the authority of scripture; by all its obvious weekly blessings, and by all the dearest interests of a great and growing empire. By the blessing of God upon your efforts, very many may be induced not only to sanctify the Lord's day themselves, but to exert a powerful influence, to shield it from profanation, and to restore it to its ancient and honourable standing in the decalogue.

Friends and Teachers of our beloved Children, in those sacred Seminaries of the Church, which are multiplying all over the land—Forget not to remind your confiding pupils of the sacredness of the day on which you meet them. Enrich their minds with all those passages of scripture, which enjoin the sanctification of the Sabbath. Teach them the nature and design of the institution, and make it a leading object to imprint its high and holy claims indelibly upon their hearts and consciences. They will bless you for it, as long as they live; the church will pour her grateful benedictions upon your heads, and future generations will rise up and call you blessed.

Parents of young and rising Families—Consider, we beseech you, what an amazing influence your example and precept will have upon your children, and through them, upon the cause of religion, and the general prosperity of the nation. Do you wish to see your sons and daughters virtuous and happy? Teach them to "keep God's Sabbaths, and to reverence his sanctuary."—Would you employ the most effectual means to establish your authority over them, and to secure their future reverence for your gray hairs? Teach them to "remember the Sabbath day, and keep it holy." Would you train them up for distinguished usefulness in any station whatever? Teach them diligently the same divine lesson. And would you ensure their final salvation, you cannot lay too much stress upon the sanctification of the Sabbath. In short, this is the *first* thing, the *second* thing, and the *third* thing, in a well conducted christian education.

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The question proposed in the following article, is a timely one. How far the answer given may apply to any individual, is not for us to decide. Though the article was intended for another region of country, it is not wholly inapplicable elsewhere. We bestow upon it a few words of comment; yet the subject might occupy volumes, without being exhausted:—

From the Western Luminary.

WHY HAVE WE NOT A REVIVAL?

At a prayer meeting a few evenings since, the pastor of the church requested every one present to put the question to himself—"*Why have we not a revival of religion?*" I, as one of those present, have tried to comply with the request; and in doing so I have been led to examine the question, not only as I personally was concerned, but as the church stands, generally, in this matter. I will now attempt to give, what I conceive to be, some of the reasons why we have not a revival.

And first—*Christians do not believe what God has said in reference to prayer.*

God has said in his word, that he is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good things to their children. Prayer has been defined, to be the offering up of our desires to God, through Jesus Christ, for things agreeable to his will. Now he has told us, that it is his will to give us the Holy Spirit. *Why then do we not have the Holy Spirit?* There can be but one answer given by those who believe the bible, and that is, because we have not asked it, or if we have, we have not asked it aright. Again, Jesus Christ has said, "All things whatsoever ye shall ask in my name, *believing*, ye shall receive." Now we often hear Christians when attempting to pray, ask the Lord to revive his work, to send his Holy Spirit and convert sinners. But have their prayers been answered? If they have, why do we still see Zion languishing, and sinners growing harder and harder in their crimes, and none turning to the Lord? Their prayers have not been answered. And why have they not? *Because they were not made in faith.* They have asked. The Saviour has said, "Whatsoever ye ask in my name, believing, ye shall receive." Then either they have not asked right, or he has said that which is not true. I presume none will pretend to say he has spoken falsehood. Then it must be because they have not asked right. Now there are but two conditions requisite as to the manner of asking. One is, that we must ask in the name of Jesus Christ, and the other is, that we must ask *believing*. As to the former of these reasons, I believe all orthodox Christians always pray in the name (1) of Jesus Christ. Then there remains but one way in which they can have asked wrong; and that is, they have not asked *believing*. Here is one great reason why we have not a revival.

Another reason is, *Christians do not believe what God has said as to the worth of immortal souls; and in consequence do not feel that they need a revival.*

If Christians did believe that one immortal soul was worth more than this world laid up in store, could they cease to beseech God, while there were any that were rapidly making their way down to hell? Oh, if Christians did but believe that souls were as valuable as they are, how would they agonise at a throne of grace for their salvation? How would they strive for holiness of heart and life, that thereby they might convince them there was a reality in religion, and that they truly had a concern for their salvation? How would they strive to become holy in all their walk and conversation, lest they should bring a reproach upon the cause of Christ, and thereby overthrow the faith of some.

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(1) Perhaps there is more implied in thus praying, than the writer supposes. Surely it will not suffice merely to *mention the name* of Christ in prayer, or *speak of him* as our advocate or intercessor, or as the being in whose name and for whose sake we would make our requests at the throne of mercy. Something far beyond this is implied in actually *praying* or *asking* in the name of Christ. And here Christians, we fear, are more often and more deeply guilty of formality than is generally supposed.

Another reason is, *there is a want of pious and religious conversation among professors of religion.*

Every act of our lives has an influence either favourable or unfavourable to the cause of Christ. The Saviour says, "He that is not for me is against me." Whenever we are not acting for the Redeemer, we are acting against him; whenever we do any thing not in accordance with the gospel of Christ, we are using an influence directly against that cause which we have professed to advocate. Whatever is calculated to dissipate our thoughts, and draw them off from God, does injury to the cause of Christ. O, then, where is there any room for vain and foolish jesting, and light and frivolous conversation? Where is the place that we should indulge in levity and mirth? "Out of the abundance of the heart the mouth speaketh." Therefore, when we see professors of religion more ready to engage in conversation about the trifles and giddy nonsense of this world, than about the great truths of the gospel, and the joys of heaven and immortality, we cannot help saying, surely these persons think more of the trash of this world, than they do of Jesus and his salvation.(2) "For out of the abundance of the heart the mouth speaketh."

Another reason why we have not a revival, and why Christians are cold and indifferent, is, *because they are perpetually in the habit of violating the Sabbath.*

Let any one read the two last verses of the 58th chapter of Isaiah, and then compare the manner in which professors of religion spend God's holy day, with the directions there given; and let him say if they do not spend it almost altogether in sin. I have done it, and with painful emotions have I witnessed the result.(3) Now God will not bless us, while we continue in sin.

Another reason why we have not a revival of religion is, *there is a want of brotherly love among Christians.*

How often do we find those who profess to love the Saviour, hating one another, scarcely speaking to each other, and holding no fellowship at all. An inspired apostle has said, "If any man love God, he loveth his brother, also." And again, "If any man say he loveth God, and hateth his brother, he is a liar, and the truth is not in him." 1 John iv.(4)

Another great reason why we have not a revival is, *because Christians neglect closet duties.*

The Saviour said, "Enter into thy closet, and when thou hast shut the door, pray to thy father which is in secret, and thy father which seeth in secret, himself shall reward thee openly." And where would the Christian be more likely to pray to God, than when in the secret place, where no eye could see or ear hear, but the eye and the ear of the omnipresent God? Or where would he be more likely to think of all his wants, his failures, and sins, than when retired to the secret place for meditation and prayer?

Another reason, why we have not a revival, is, *because there is a great want of self-examination.*

How shall we "cease to do evil and learn to do well," unless we know when we do evil? How shall we guard against sin, unless we know what sin we are in the habit of committing? How shall we repent and feel our need of pardon, unless we know where we have done wrong?

Another reason, why we do not have a revival, is, *because there is a want of faithfulness in the discharge of pastoral duties.*

Ministers of the gospel do not visit their congregations enough. They do not hold personal conversation with their people upon practical christianity as much as they ought. They do not live such lives, that they can say to their people at all times, "Be ye followers of us, as we also are of Christ." They are not faithful in pointing out to each individual his failures and transgressions.—They do not rebuke with all long suffering and patience. They do not exhort and warn at all times as they ought, in all things showing themselves ensamples to the flock.

These reasons might still be multiplied. But we hope it will not be necessary. If Christians will all examine these things for themselves, and examine their own hearts daily, as in view of that account they all have to give at the judgment seat of Christ, when the universe will be assembled to behold his justice, they will all see these things for themselves.

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(2) This is not saying too much. Many Christians appear to entertain maxims on this subject, which are inconsistent with the maintenance of much spirituality. And it is undoubtedly owing in a measure to this fact, that their frames of mind are not more heavenly.

(3) Let the reader turn to the passage quoted, and inquire how far the reproof belongs to himself. There is an additional consideration under this head. Some of us, who have classes on the Sabbath, do not always take sufficient time for calm, retired closet meditation and prayer. It thus becomes more of a day of labour than a season of holy rest. Is not this wrong?

(4) Here let us distinctly remember that the bible refers to the well known language of actions. People that really love each other, never fail to show it by their conduct and deportment, as they mingle in society.—The language of hatred is equally of a practical character.

TEMPERANCE.

THE GREAT SOURCE OF PAUPERISM.

The Providence American makes the following, among other remarks, on the causes of pauperism. By the returns this year from the indefatigable medical board of the Dexter asylum in Providence, we have the melancholy and striking fact, fully authenticated, that out of one hundred and twenty-six adults admitted to the asylum the past year, who have come under the observation of the attending physicians, ninety-eight were intemperate persons, being five-sixths of all the adults, who have been directly reduced to poverty and disease, by the use of ardent spirits! And what made them intemperate? They were not born so; they did not become so in a day, a week, or a month. What but the habit of temperate drinking, with the facilities offered all about town for indulging in that habit, has done this?

Of the other inmates of that asylum, how many, who are themselves temperate, have been reduced to pauperism by intemperate husbands and parents?

Thus we find, that five-sixths of the expense of supporting the poor in this town, about $5000, annual expenditure, have their direct origin in drinking ardent spirits. The town receives for licences, about $2000, and expends $5000 for the support of the drunkards, besides the utter and entire loss of so many individuals, who, but for rum, would be useful members of society.

We also learn another striking fact, from the report on the condition of the asylum, viz: that out of ten deaths the past year, seven were the result of intemperance, all the males and two females.

These statistics of intemperance, presented under our immediate observation, with an accuracy that cannot be doubted, furnish conclusive evidence of the correctness of the aggregate estimate throughout the country, of pauperism and death, resulting from intemperance.

From the N. Y. Journal of Commerce.

INTEMPERANCE AND ITS CONSEQUENCES.

A young man of respectable connections in England, and possessing the advantages of an excellent education and genteel address, was arrested by a respectable housekeeper in Broadway, about 2 o'clock on Sunday morning, the 4th inst. while attempting to enter the second story widow in the rear of the house, and handed over to the custody of the watch upon a charge of burgulary. Upon the discharge of the watch in the morning, he was committed to the bridewell at Bellevue, and brought down on Wednesday for trial, upon an indictment which the grand jury found against him for the supposed offence, of which had he been adjudged guilty, he must have been consigned to an imprisonment of at least ten years in the state prison. It appeared upon trial, however, that three or four thoughtless young men induced him to visit a porter house in Reed street, where they plied him with liquor until he became brutally drunk. Instead of taking him to his lodgings, they proceeded with him up Broadway, when a quarrel was feigned between the parties, to reconcile which they repaired to another public house in the neighbourhood of the place where the offence for which he was indicted was alledged to have been committed. Here they made him drink again, and kept up the appearance of the quarrel until his fear overcame him, when he effected his escape into the yard, leaving his hat behind him, and thence over the fence into the yard adjoining, where he was seized in an attempt to break through the window, which he reached by means of an adjoining kitchen. His inability to explain how he came there, arising from his stupid intoxication, was of course construed into an evidence of guilt, and in this state he was hurried to prison, and detained among vagabonds and felons, until an explanation of the circumstances, as here detailed, restored him to liberty by a verdict of not guilty.

INTELLIGENCE.

From the Boston Recorder.

PRISON DISCIPLINE IN MALTA.

Our readers will be much gratified with the perusal of the following letters, directed to Rev. Louis Dwight, secretary of the Prison Discipline Society. The admirable plans for the reformation of convicts, and the construction of prisons, devised and adopted by this Society, it seems, are becoming known in other portions of the world. The day is not very distant, we are persuaded, when there will be no Bastile, nor Olmutz, on the continent of Europe; when it will be understood that the object of a prison is not to harden the human heart, nor to obliterate human sympathy, but to reform the criminal, and give him back to society, a penitent and happy man:—

Malta, May 13, 1831.

Sir—I have had the honour of receiving the reports on prison discipline which you had the kindness to send me, and forthwith transmitted them to Greece, to be employed when the proper moment arrives, in aid of the regeneration of that long lost and suffering country.

I have also the honour of enclosing you a copy of a letter I received from our most worthy Lieutenant-Governor-General, Hon. F. C. Ponsonby, to whom I forwarded (he being at his country residence) the work you was pleased to send him under my cover. That excellect nobleman only waits an authority from our mother country, to put in execution a plan he has matured on this subject, formed principally from the reports I had the honour of receiving from my friends in America. I shall not fail to inform you of the results of his humane endeavours; and I request that you will do me the favour to furnish me with any further information you possess on this most interesting subject, which may lead to meliorate his plans.

I have the honour to be, Sir, your most obedient servant, THO's MACGILL.

May 10, 1831.

My dear Sir—I beg you to take an early opportunity of writing to Mr. Dwight, to express my thanks to him for his kindness in sending me the reports of the Prison Discipline Society. I can assure him that I take great interest in the labours of such humane and benevolent persons, which labours are not only calculated to produce inestimable advantages in America, but to extend their influence to every part of the world. I am most anxious to adopt many of the principles laid down by the Society, and if I am able to carry my wishes into execution, I shall always most gratefully acknowledge that the good to these islands which I know must result from them, will be derived from the labours of the gentlemen composing the Society of Prison Discipline at Boston.

Sincerely your's, F. PONSONBY.

To Thomas MacGill, Esq. Valetta.

FRANCE.

The alleged reformation among the Catholics in this country, turns out to be a mere political movement, as far as regards the parties concerned; nor has the influence of political reform answered the anticipations of many, in a religious point of view. The progress of liberty has, in ordinary circumstances, no necessary connection with the increase of infidelity; but in France, where false religion has been predominant, and has so long wielded the arm of civil power, it is almost a thing of course, that the friends of liberty should be associated with the ranks of infidelity.

The population of France are giddy and thoughtless. They want stability in every thing; and the spurious religion that has been maintained for so many centuries among them, has driven multitudes into atheism, and prejudiced the minds of as many more against all seriousness in relation to the concerns of the soul.

Vice, of course, will greatly abound in such a country. But amidst the moral pestilence that walks there at noon-day, there is one redeeming feature which our own country cannot boast. A correspondent of the Connecticut Observer, who writes from the metropolis of that nation, mentions three successive days of mourning and of festivity, in commemoration of the late revolution; where, among the millions of people that he saw, not a single one showed marks of intoxication.

The same writer speaks thus on the subject of religion:—

"The state of religion, as you may well suppose, is very low in France. The reported reformation among the Roman Catholics has been greatly exaggerated. It has, in fact, come to nothing. The men who commenced it did it from secular motives. The great obstacle to the progress of religion in this country is indifference to all religion. This prevails to a dreadful extent among all classes of people.—They have seen so much of the folly and absurdity and wickedness of popery—the only form of religion which many of them have ever seen—that they either disbelieve and despise every form of religion, or care nothing about it. The Protestants, as a body, are comparatively few and feeble. There are not more than a million in the kingdom. There are about three hundred ministers. I have had a long and most interesting interview with a persecuted minister of Lyons. He is said to be one of the most eloquent preachers in France. He is certainly a most amiable and pious man, but has been deposed by the consistory for his fidelity. There are, however, gleams of light in the midst of this intense darkness. Three new places of protestant worship have been opened in Paris the past year, and are doing well. The Lord is also blessing the labours of his faithful servants in other parts of the kingdom, by revivals of pure religion. Indeed, I see evidence every day that these fields are white unto the harvest."

These statements are farther confirmed by a clerical correspondent of the New-York Observer, who labours as pastor of a protestant congregation not many miles from Havre. He gives truly an appaling picture, mingled as it is with light and shade. If such are the desolations connected with catholic influence; if such are the mischiefs which accrue from a union of church and state; may the kind hand of Providence deliver us from every vestige of popery, henceforth and forever.

The following extract from the writer last alluded to, will not be found devoid of interest. It is from a letter addressed to Rev. Mr. Bacon, of New-Haven, and published in the Intelligencer:—

"It must be acknowledged, whatever grief we may feel in admitting the fact, that the christian religion has gained nothing at present by the new order of things. On the whole, it has rather lost since the month of July last. The reason of this is every where in the Roman catholic clergy of our country. The priests are hostile, and stand in opposition to public opinion; and of course, public opinion is directed against them. And as the French, by a deplorable tendency, confound religion with the men who teach it, it follows, that the gospel itself is unjustly accused, and men are more and more averse from christianity, on account of the imprudences and follies of some Roman priests.

"Besides this deplorable conduct of a part of the Romish clergy, there is another obstacle, not less powerful, to the progress of the christian religion among us. All minds are absorbed in political affairs. Nobody thinks, or speaks, or writes, but on politics. Hardly any thing is read but what relates to politics. This is the exclusive subject of attention with almost all elevated minds. I ought to observe, however, that I speak here only of the mass of the nation, which is Roman catholic. If we confine our attention to the little protestant family which is scattered over the face of the country, the view which that presents at the present day, is certainly more cheering. I perceive, by your letter, that you are already aware of the waking up which is manifest in reformed churches.—There is, in fact, a great difference between what we now are, and what we were in 1814. The gospel has been restored among our congregations and in our pulpits. Many of our pastors preach boldly and sincerely, the glad news of free salvation by Jesus Christ. In a word, we are beginning to live again: for the ancient orthodoxy of the age of Louis XIV. the orthodoxy of Jurieu, of Claude, of Saurin, had become extinct among the Protestants of France, and had been succeeded by a corrupt doctrine, compounded of Socinianism, Arminianism, and *Genevianism*, (for the system taught in Geneva deserves a peculiar name.) But now we have many faithful ministers, and their number is increasing. In general, the pastors most distinguished among us by their eloquence, and by their intelligence, are also eminent in piety.

"At Paris, many Christians are labouring with success to spread the knowledge of the gospel, and they neglect no means to dissipate the absurd prejudices which govern a great part of the nation. For it ought to be remarked, that France *is not acquainted with the true gospel.* She does not know at all in what it consists. Even the most learned men, according to the world, are ignorant respecting the word of the Son of God. Two celebrated professors at Paris have lately been heard to profess the strangest opinions respecting christianity, which showed how little they had studied religious truth. One of these professors said before several hundred pupils, that christianity *was* MADE by three men, St. Paul, Gregory VII. and Luther! So that in his view, Christ went for *nothing* in the christian religion. The other affirmed, that the sole motive of Christ's coming into the world, was *to make complete the history of literature!* As if Christ had effected nothing here but a *literary* REFORM. You see, my dear sir, to what the French wise men have descended. And what is more curious, our political journalists applaud these absurdities, and regard them as fine conceptions.

"As for our philanthropic societies, respecting which, also, you ask for particulars, they have not been making progress for the past year. Many works of beneficence have been suspended, because the public exigencies and the stagnation of commerce, have very much diminished the number of subscribers. Much was hoped several years ago, from the "Society of Christian Morals," of which you have doubtless heard. But that Society has, so to speak, committed *suicide*, because it rested in the principles of a vague and dead morality, and would not declare itself boldly for *christian morals.* It brought together in its bosom sceptical philosophers and believers, the impious and Christians, and it resulted in nothing but a work without life, and plans without consistency."

From the Boston Recorder.

GENERAL CONVENTION OF VERMONT.

Windsor, Sept. 16, 1831.

The General Convention of Congregational and Presbyterian Ministers in Vermont met here on Tuesday, and the session closes to-day. The representation is not so full as usual, probably on account of the uncommon demand for ministerial labour that prevails throughout the state.

The sermon at the opening of the convention was by Rev. James Anderson, of Manchester, from 1 John i, 3. Rev. Thomas A. Merrill, of Middlebury, was chosen Moderator, and Rev. Messrs. Delano, of Hartland, and Anderson, of Manchester, Scribes.

In the evening of Tuesday, the annual meeting of the Northwestern Branch of the American Education Society was holden, Ozias Buell, Esq. in the chair. The receipts of the Society have been small during the year, although there are forty-five beneficiaries in the literary institutions in the state. Rev. Mr. Cogswell, agent of the Parent Society, Rev. R. S. Storrs, of Massachusetts, Rev. Joseph Tracy, and Rev. Joel Fiske, addressed the meeting.

The narratives of the state of religion were given on Wednesday morning. They were in the highest degree gratifying and encouraging. Revivals have prevailed or now prevail in all the counties, and in a very large proportion of the towns in the state; some of them very extensive, and astonishingly happy in their influence on society. I shall send you the narrative adopted by the Convention, as soon as possible. At the close of the relations, Rev. Mr. Wheeler, moved a resolution substantially as follows: "*Resolved*, That the surprising manifestation of the divine goodness to this state, in the remarkable revivals of which we have just heard, calls for our united, humble, and hearty thanks to Almighty God." The Moderator, in putting the question, requested all who were in favour of the resolution, to rise; when the whole audience, I believe without exception, rose with one consent, apparently with deeep feeling, to present their thanks to the Father of Mercies.

In the afternoon of yesterday, the annual meeting of the Vermont Sunday School Union was held, Hon. Charles Marsh, President, in the chair. The report was very imperfect, for want of adequate returns. The number of pupils connected with the schools was stated to be 25,536. In Addison county as many as thirty teachers and three hundred scholars have become hopefully pious during the last year.—Forty or fifty students of Middlebury and Burlington colleges, have acted as Sunday school missionaries. Addresses were made by Rev. Messrs. J. Tracy, D. Blodgett, D. O. Morton, J. Fiske, S. Morgan, and J. Wheeler. It seemed to be forgotten till the last speaker rose, that this anniversary of the Vermont Union, fell on the *birth day of Robert Raikes*, and that they were met on the *Sunday School Jubilee*, a striking co-incidence that ought to have been turned to better account.

In the evening, Mr. Peters, of New-York, preached a sermon well calculated to deepen the evidently increasing seriousness of the audience.

I learn from Concord, that my anticipations respecting the results of the late meeting, have been far surpassed. Meetings on Thursday, Friday, Saturday, and Sunday, were crowded and solemn, and there was a great and increasing seriousness throughout the village.

Sabbath School Jubilee.—The interesting occasion of the fiftieth anniversary since the establishment of Sabbath schools, was observed in this town on Wednesday last. It was a day of uncommon interest, and must have caused a train of useful reflections in the minds of the friends of Sabbath schools. The meeting in the evening was commenced with singing an appropriate hymn by the children, and prayer by the Rev. Dr. Osgood. The exercises were rendered interesting by an address from Mr. Packard, the general agent of the Sunday School Union at Philadelphia, and by appropriate addresses to the teachers and parents. We only regret that there were not more parents present, to hear the remarks of Dr. Osgood, upon the duties they owe to their children. The exercises were closed with a short and pertinent address and prayer by the Rev. Mr. Pierce, of the methodist church. We should judge there were six hundred children present from the different schools in this town, and the perfect order and stillness were indicative of the interest the occasion excited. Several simple pieces of music were sung by the children during the exercises; and we hope a deeper interest in the cause of Sabbath schools will be produced by the observance of this day. It is from among these groups of children, whose minds are formed under the influence of moral and religious culture, that we may expect to see come forth the future legislators of our country. On them does heaven shed down most copiously the influences of the Holy Spirit. On them are fixed the hopes of our country, and the rising glories of the church of Christ. With these will the gates of heaven be thronged in the latter day, with infant voices praising him who says, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."—*Springfield (Mass.) Gazette.*

Record.—Installed, at East-Stafford, Conn. Thursday, August 25th, Rev. Moses B. Church, as pastor of the 1st church of Christ in Stafford. Introductory prayer, by Rev. William Ely, of North-Mansfield; sermon, by Rev. Joseph Vaill, of Brimfield, Mass.; installing prayer by Rev. Lavius Hyde, of Ellington; charge, by Rev. Diodate Brockway, of Ellington; right hand of fellowship, by Rev. Francis Wood, of Willington; address to the people, by Rev. Rodney G. Dennis, of Somers; concluding prayer, by Mr. Wood. Rev. Mr. Church was ordained as an evangelist, at Calais, in Maine. His labours have been crowned with success in many parts of the country; the church and society are unanimous in their invitation; and the expectation is indulged that the Head of the Church has still blessings in store for this part of his vineyard.

On the 8th inst. Rev. Ansel Nash was installed pastor of the congregational church and society at Wintonbury, the third parish in the town of Windsor. Rev. Lavius Hyde, of Ellington, made the introductory prayer; Rev. Dr. Porter, of Farmington, preached the sermon; Rev. Dr. Perkins, of West-Hartford, made the installing prayer; Rev. Diodate Brockway, of Ellington, gave the charge; Rev. Henry A. Rowland, of Windsor, gave the right hand of fellowship; and Rev. Allen M'Lean, of Simsbury, made the concluding prayer.

On Wednesday, 17th of August last, Mr. Lent S. Hough was ordained over the church of Christ in Chaplain. Introductory prayer, by Rev. Mr. Cleaveland, of Windham; sermon, by Rev. Mr. Boardman, of New-Haven, from 2 Tim. 4, 5—"*Make full proof of thy ministry;*" a plain and forcible illustration of ministerial duty; consecrating prayer by Rev. Mr. Atwood, of Mansfield; charge to the pastor, by Rev. Mr. Fisher, of Scotland; right hand of fellowship, by Rev. Mr. Tillotson, of Brooklyn; charge to the people, by Rev. Mr. Platt, of Canterbuy; concluding prayer, by Rev. Mr. Sprague, of Hampton. The occasion was a pleasant and solemn one, and gratifying to the lovers of Zion.—*Con. Observer.*

REVIVALS.

Coventry, N. Y.—The following letter has come to hand from Masonville, under date of the 20th inst:—

Dear Sir—Recently I attended a protracted meeting in Coventry, (west parish), Chenango county. The facts are these. The meeting began on Thursday the 8th inst. and closed on Thursday the 15th. On Monday and Wednesday there was preaching but once each day.—The church, previous to their meeting, had experienced a long season of lukewarmness; and nothing appeared at its commencement to indicate spiritual life. The church were making some feeble efforts to prepare for the meeting; and the wicked were looking on with apparent indifference, and saying in their hearts, What do these feeble Christians?

The first day of the meeting, the church were called to make a full and public confession of their sins, and renew their covenant with God. They came to the duty with apparent cheerfulness and sincerity; yet, as we have reason to fear, without much brokenness of spirit. But the solemn transaction was not lost upon saints; and its influence upon a large congregation of the impenitent was salutary and effective, as we afterwards found. There *appeared*, however, no movement upon the minds of the impenitent until the afternoon of Friday. Solemnity increased visibly on Friday evening. In the anxious room, on Saturday morning, seventy were present, and twenty expressed hope. The meeting continued with constantly increasing interest until its close. Sabbath was a day of great joy, because many souls were hopefully redeemed. From service on Sabbath morning, till service on Monday morning, *probably* thirty souls were born of God. Thursday, the 8th day, at the close of the second service, it was announced from the pulpit that there would be a recess for fifteen minutes, that the converts might occupy the body of the house, to receive instruction adapted to their present condition and supposed character. Those that had hope, and such as thought they were submissive and willing to serve God, though they dared not express hope, were requested to occupy the body of the house. But to our surprise, there was not room enough to receive them. It will seat one hundred and twenty. A little more than a hundred expressed hope, and about thirty others manifested a willingness to forsake all their sins, and cleave unto the Lord, but dared not hope. Many of the converts belong to the east parish, and the whole town is moved.—There is every reason to believe that the good work will go on until many more precious souls are redeemed. Rev. Mr. Wilcox, of Hartwick, Otsego county, preached twelve sermons during the meeting; and there were twenty preached.

I send you this brief notice at the request of Rev. John B. Hoyt, who occupies this field of labour half the time. He proposes giving you a more full and perfect account of this glorious work of grace hereafter.

In conclusion I would say, in making an estimate of those that express hope, I design in all cases that the estimate shall be below what it really is. In speaking of those that express hope, we speak only of those who appear to give evidence of a change. We hope this meeting will have a salutary influence upon Greene and Oxford. Your's, &c. U. E.

New-Hampshire.—We have some exceedingly pleasing accounts of the state of religion, to comfort the hearts of our religious patrons.—God is by no means withdrawing his gracious influences from the churches in this state. The work has been unusually extensive, and powerful beyond description. We believe that in almost every place, where special means have been used, a divine influence has attended, and the good work of reformation is now advancing. There is scarcely a revival in this region, where God has not, by the omnipotency of sovereign grace, brought some atheistical, deistical, and other infidels, to bow the knee before the once despised Nazarine. This is no uncommon event. Though once considered beyond the ordinary means of awakening, God is *now* showing that the stoutest hearts shall submit to him, or endure his frowns forever.

In Concord, is a time of general seriousness; some rejoice in the hope of having been born again, while others are deeply anxious to obtain an evidence of pardoned sins.

In Bedford, there are more than eighty who think they have experienced religion, and many others are solicitous to walk in the straight and narrow path that leads to eternal life.

In Lyndeborough, a meeting of three days was lately holden, which was attended by a very numerous and solemn assembly. On the Monday following, at an inquiry meeting, twenty-five gave evidence of having given themselves unreservedly to the Saviour.

In Antrim, the church requested a protracted meeting, two or three weeks since, which was crowded with attentive hearers and anxious souls. The number of convictions or conversions is not distinctly ascertained, but we believe there are a goodly number of each.

In Kingston, we understand the spirit of reformation is happily advancing; and in many other places in that region.—*N. H. Obs.*

Hanover, N. H.—A friend of ours, directly from college, gives us the following information:—

"A revival has been progressing in Hanover for some weeks since. It commenced at a protracted meeting held in the first congregational church the last of June. Since that time, about fifty, among whom are several of the students of the college, have indulged the hope that they have passed from death unto life. The second congregational church and society are now experiencing a refreshing from the presence of the Lord. The precise number of conversions is not ascertained; but probably about thirty or forty have expressed a hope in the pardoning mercy of God."—*ib.*

Maine.—A gentleman recently from Fryeburg has given us some interesting particulars relative to the revival in that place. The attention commenced at a four days' meeting.—Nothing special, however, appeared till the second or third day, when notes of individuals, requesting prayer for particular persons, were presented. An awful solemnity pervaded the assembly. Infidels, philosophers, and impenitent sinners of every grade, were seen upon their knees, weeping, and pleading for mercy.—Prayer meetings were commenced, and forty or fifty were soon found inquiring what they must do to be saved. More than fifty have been added to the church, or now stand propounded for admission. They have usually had three or four public meetings on the Sabbath, and one a day through the week. There has been a regular meeting of young lads, from ten to fifteen years of age, called the *boys'* prayer-meeting, which has been solemn and deeply interesting. It has seemed as though the *special* presence of God has been enjoyed at this, more than at any other meeting. Divine influences have reached, and wonderfully reformed many students in the academy. The number of inquirers has not diminished, and the good work is still progressing.

In Kennebunk, a four days' meeting was attended with the blessing of God. On the last day, the Holy Spirit descended with great power. Since the meeting, twenty-five hopeful conversions, and the work is still advancing.—*ib.*

Ware, Mass.—Extract of a letter from a friend, to the publisher of the Christian Watchman, dated Ware, Sep. 6, 1831:—

About ten months ago, Christians here began to mourn over their coldness, and to pray with earnestness in little circles of three or four in a place; and thus they continued to do, until by some means the *places* and the *object* of their meetings became known to *others*, who came flocking in "*as doves to their windows.*" The first case of special conviction was a female who attended a *Sabbath school.* And here I would say, that I have no doubt that at least *seven-eighths* of those born into the kingdom of Christ in this place during this *precious revival*, have been connected with the Sabbath school. It is impossible to ascertain *precisely* the number of *real* conversions. Of those who have made a public profession since the revival commenced here, *four* have united with the Methodists, *ten* or *eleven* have joined the baptist church, whose meeting-house is in Hardwick, about four miles from this village, and *fifty* have joined Rev. Mr. Cooke's church in this place, and there are *twelve* more who now stand propounded. Probably there are *thirty* or *forty* more who have expressed a hope that they have been born of God.

Vermont.—Derby has lately been visited by the Spirit of God. Among the two hundred converts are persons of all ages, from eighty years to the child of six.

Various other places have been wonderfully blessed with the effusions of the Holy Spirit.—From the Vermont Chronicle, we learn that God has visited St. Albans, Enosburgh, Berkshire, Montgomery, Wethersfield, Woodstock, Danville, Salisbury, Wilmington, Grafton, Hubbardton, and Royalton.

Royalton, Vt.—Letter to the editors of the Vermont Chronicle, dated Royalton, Sept. 12th, 1831:—

"The Lord has done great things for us, whereof we are glad." It is now about ten days since our four days' meeting closed. Our hopes have been more than realised. The meeting was one of intense interest. It is believed that at least 1200 were present during the last two days, and at intermission, during each of the days, nearly three hundred attended the inquiry meeting. Many hope they submitted themselves to God during the meeting. God blessed us in our attempts to prepare for this meeting. There was much searching of heart, and much fervent prayer; and when the meeting commenced, many were inquiring "What shall I do to be saved?" and a few were rejoicing in hope. I should think two hundred attended the first inquiry meeting, after the close of the protracted meeting. The work *appears* as great upon some professed Christians, as upon any other class of persons. There have been many hearty and melting confessions by those who have been wandering from duty. Since the commencement of the meeting, we doubt not but there have been more than one hundred hopeful conversions, twenty or thirty of whom are heads of families, some Sabbath school teachers and scholars, some members of the academy; and of some families we hope we can now say, *they are all the followers of Christ.*—Several new family altars have been erected.

Your's, A. C. WASHBURN.

Litchfield, Con.—Letter to the editor of the Connecticut Observer:—

"For near two years previous to the month of April last, since I have been in this place, here had been a gentle & silent diffusion of spiritual influence, bringing here and there sinners to the hope of pardon and deliverance. At every successive communion season some have entered into covenant with Christ and his people. About the first of April, in prospect of a three days' meeting, an unusal spirit of prayer was manifest in several members of the church; and as the time for the meeting approached, a sense of personal responsibility, and active dependence upon the grace of God was more widely diffused and more deeply felt. The meeting commenced on Wednesday, the 20th of April, and was very generally attended by the people of the place, and many from abroad. The plain truth of the gospel, faithfully pressed upon the conscience, produced a growing interest and solemnity from day to day, and made on many hearts a deep and abiding impression. At the close of the meeting more than one hundred were found making the anxious inquiry—"*What shall I do to be saved?*" and during the succeeding week numbers found peace and joy in believing. The direct influence of the meeting was felt for about three successive weeks, when, altho' the meetings were full and solemn, and may sinners anxious, it was manifest that a suspension of the renewing influence of the Spirit of God had taken place. A meeting for fasting, humiliation and prayer, was appointed, and very generally attended by the church, which was signally followed by a return of divine influence. The work revived, and for several weeks was more *still, deep* and *powerful,* than at any former time. Up to the present period new cases of conviction and hopeful conversion occur, though much less frequent than a few weeks since.—The subjects have been taken from all classes, and of all ages between ten and seventy years. The number of males is nearly equal to that of females, and from both sexes some of the most influential persons are among the trophies of divine grace. Seventy have united themselves to the congregational, and a number to the episcopal church in this place; and perhaps forty or fifty more are indulging the hope of pardoned sin, who will probably soon enter into public covenant with God. The members of the law school and female seminary in this place have shared in the rich blessing, and some of the most interesting cases of conversion have been among their number. Some of the students in the law school have already changed their profession and are preparing for the ministry.

"Among the most efficient means blessed of God in this work, may be mentioned, the plain and direct preaching of the gospel, the solemnities of the anxious room, and the prudent and private labours of the recent converts. The gospel has been presented, as *a proposal from God to sinners for a reconciliation,* and the obligation of *immediate* acceptance enforced. The *ability* and consequent *inexcusableness* of the sinner, the *unwillingness* and consequent *dependance* upon God's Spirit, have been topics of frequent explanation, and practical application to the heart and conscience: And the duty of direct and unreserved submission to God as a sovereign, *just* and *holy* and *reasonable* in all his purposes and precepts, has been enforced by the weighty motives that divine mercy and authority disclose. To the grace of God would we ascribe all the praise and glory of this precious work of his own right hand.

"Your's, truly, "L. P. HICKOCK."

West-Point, N. Y.—West-Point has experienced some special influences of the Holy Spirit. The work commenced under regular preaching. One after another seemed to be seriously impressed and brought in; "and at length, one who had advocated the doctrine that there was no hell, began to feel the lashes of a guilty conscience. Her distress and horror were so great, that she refused to receive the comforts of life, until the Lord had pardoned her sins." The prospect is still favourable.

Four days' Meeting at North Penfield, N. Y. With respect to this meeting, which commenced on the 7th inst. and closed on the 11th at evening, we can only say that the spirit of God was evidently there with its convicting influences. At the close of the meeting it was thought that fifty hopeful conversions had taken place. *Roch. Obs.*

Long-Meadow, Mass.—In Rev. Mr. Foot's society in Long-Meadow, east parish, forty-one have been recently admitted to communion.

Bozrah, Conn.—Last Sabbath, about twenty persons were added to the congregational church in Bozrah, under the pastoral charge of the Rev. Jared Andrus.—*Religious Messenger.*

Revival 100 years ago.—Mr. James Loring, of Boston, has lately published the account written by President Edwards, of the wonderful work of grace in Northampton and the neighbouring towns, between 90 and 100 years ago. Nothing can be more appropriate at the present day than this little book. It is entitled—

"A Faithful Narrative of the surprising Work of God, in the conversion of many hundred souls in Northampton, and the neighbouring towns and villages of New-Hampshire, in New-England; in a letter to the Rev. Dr. Colman, at that time pastor of the Brattle street church, Boston. By President Edwards. With Prefaces, by the Rev. Dr. Watts and Dr. Guise, of London, and by the Boston ministers."

WESTERN RECORDER.

UTICA: OCTOBER 4, 1831.

Malta.—By a hasty letter from Rev. H. G. O. Dwight, addressed to a gentleman in Utica, under date of Malta, July 6th, we are gratified to learn, that Messrs. Dwight and Smith reached that place on the 2d of May last, in fine health, after a wearisome journey of sixteen months through the regions of western Asia.—Much of that time the missionaries were more or less afflicted with sickness; yet they are enabled to say, "Goodness and mercy have followed us continually." Mr. D. found his wife in feeble health. For more than a year during his tour, he had not been able to hear from her, "or of the precious gift of God in the birth of a little son, who is now," says the writer, "almost nine months old." The first letters he had received from America since leaving our shores, came to hand on his late arrival at Malta.—These facts show something of the sacrifices that missionaries are called upon to make.—Have not American Christians some special duties of a corresponding character to perform? Must missionaries make all the sacrifices, while those who send them out, and bid them God-speed, consult their own entire ease and convenience in contributing to their comfort and support? This solemn question must be answered on another day.

The Cholera.—This scourge of western Asia and northern Europe, is beginning to excite some alarm in this country. A disorder which seems peculiar to no climate or people, may, perhaps, in the progress of our extended commercial intercourse, be conveyed across the Atlantic to our shores. The Boston Medical Intelligencer speaks of the disease as more to be dreaded than any other that was ever known, the plague not excepted; and insists upon the propriety and seasonableness of the late quarantine laws of that city. The writer supposes that whether the disease is contagious or non-contagious; whether it may be conveyed by infection contained in goods, or by portions of confined atmosphere in vessels, boxes, casks, &c. it is a wise regulation to have every vessel that now comes from the region of the cholera, empty its contents on quarantine ground, till further orders.

A scourge, that in the cities of Asia and Europe carries off its hundreds and thousands of citizens every day, cannot be lightly regarded. While the Intelligencer would not give causeless alarm, it suggests the christian propriety of remembering the subject in our addresses to the mercy-seat. This raging pestilence seems annually extending its ravages into new territories, as well as to be increasing in virulence. Is it not to be ranked among the portentous signs of the times?

Another Missionary Fallen.—Rev. G. D. Boardman, of Burmah, as we learn from the Christian Watchman, died on the 11th of February. One day previous to his death he was present to witness the baptism of thirty-four Karens, who had become converts in some measure through his instrumentality. Sixty-nine, including these, had been baptised within the past three months. The baptist mission will deeply feel Mr. B.'s loss, and be ready to sympathise with his bereaved companion, in her solitude.

A Hint from our Neighbours.—The following appears in the Vermont Chronicle:—

"A writer proposed in your paper some time last winter, that prayer be made for the conversion of one hundred thousand sinners in Vermont. I wish to see that duty pressed home on the consciences of all professing Christians."

Another Hint.—Edwards mentions, in his history of revivals that took place near a century ago, that "there was no one thing that he knew of, that God had made such a means of promoting his work among them, as the *news* of others' conversion." He says nothing about this being a "new measure;" but on the contrary, regards those as opposed to the work, who either are backward to acknowledge it, or who have eyes to see little else but blemishes in the circumstances attending it.

Ordination, &c.—On the 24th August, by the Ontario Presbytery, Rev. *A. P. Brown* was installed as pastor of the 1st church in Sparta.

At the same time, by the same Presbytery, *Hiram L. Miller* was ordained as an evangelist.

Caution.—The papers, we perceive, contain a notice of the silencing of James Bucknall, a preacher, by the Presbytery of New-Brunswick, N. J.; cautioning the public against him, as a person of bad character.

Both the Home Missionary and the Cincinnati Journal, just received, contain notices of the last hours of the beloved Cushman, which shall be taken in hand next week. In the mean time, the remarks of our correspondent to-day, will afford no small gratification to our readers.

Hon. J. Fine, of Ogdensburgh, as appears from the Sailor's Magazine, has engaged to furnish every seaman on Lake-Ontario with a copy of the scriptures.

Of the $5855.37, received by the American Colonisation Society, from the 27th July, to the 31st August, $2113.89, nearly one half of that sum, is acknowledged by the African Repository, as a donation from Gerrit Smith, Esq. of Peterborough, N. Y.

A Ladies' Fair was to be holden in Hartford, Conn. on the 28th ult. for the "promotion of education in the valley of the Mississippi."

A protracted meeting will be held in Winfield, on Wednesday the 5th of October. Clergymen and visiting brethren in the churches are requested to call at Judge Luce's, the lodgings of the Pastor, where places of entertainment will be assigned to them.

The Synod of Geneva meet to-day, in Homer.

To Correspondents.—With all due defference to the opinions of ******, we must be allowed, after eight years' experience, to have the best opportunity of judging in almost any given circumstances, what articles are suitable for our own columns, and what ought to be excluded. We are sorry for his disappointment; but the course we have pursued is a steady, independent one; and at present, we see no occasion to deviate from it.

The document furnished by a church of a sister denomination, is inadmissible. We have no idea of a *single church* resolving to censure a licentiate *against the advice* of a general council.

The suggestions contained in the following article, will no doubt be regarded with interest by the friends of feeble and destitute churches; coming, as it does, from a source highly respectable:—

For the Western Recorder.

MR. EDITOR—I have located myself in this place, for the present, for the purpose of making some appropriations to aid the presbyterian church. It is indeed a little band; yet there are a few who have something of a revival spirit. When I first came here, I found them much depressed and discouraged in their feelings, with no place of worship but a considerable log hut; and for several months they had been destitute of preaching. I made known my object in coming into this county, viz. to help those who help themselves, which produced an effect beyond my expectations. I observed a small house in the village, apparently built for a place of worship, and by enquiry learned that it was built by an individual for the Chri-sti-ans, who declined occupying it. I suggested to them the propriety of purchasing it, as appearing to me the most probable, if not the only thing, under God, which would arouse their sleeping energies; for without a better house, they could not expect any clergyman would preach to them. Those to whom I made the proposition said the house would accommodate them well, but they did not believe sufficient funds could be raised to pay for it. I urged them to call a meeting, to ascertain what could be done.—They did so, and a few attended. I was present myself. It was stated that the house might be had for $575, payable in five years from January next. I advised them to pay for it in one year, if possible, that the instalments might not interfere with raising a salary for a minister, and pledged myself for fifty dollars, upon the condition. A liberal subscription, considering their indigent circumstances, was immediately taken up, and is still going on; but after all they can do, there will be a deficiency of from $100 to $175. I hold in reserve fifty dollars, to aid this or some other feeble church in supporting the gospel; and intend to appropriate about $100 to some benevolent object, as long as God shall spare my life and health.

The object of detailing these circumstances is to throw out a hint to others, for I am persuaded that if benevolent individuals and churches, whom God has blessed with the means of doing good, did but know the destitute condition of their brethren in this region, they would afford them some relief. If I am not quite visionary in my views, I am sure that pious, devoted layman, by coming on to the ground with their own funds, or such as the able churches can afford them, may accomplish an immense amount of good. I am inclined to believe that a man of the right stamp, with one hundred dollars to appropriate annually, would accomplish as great an amount of good, as would result from the appropriation of two hundred dollars; I mean without the personal labours of such individual. Can there not be a few such persons found, who are willing to try the experiment. I feel very much the need of an associate; and should Providence so order that one should offer himself, I should be much gratified; and a trial might be made, the result of which would show in a practical point of view, whether the plan I have barely hinted at is practicable or only visionary. If these suggestions are deserving of any notice in your paper, a hint either of approbation or disapprobation will be read with interest.

Your's, with respect, A. B. T.
Stockton, Sept. 11, 1831.

For the Western Recorder.

PROTRACTED MEETINGS.

QUERIES.

Is it not desirable in every case, that the meeting be protracted until a *result* is witnessed, that shall *honour God,* in the *salvation of souls?*

Are not two or three ministers, who are men of the *right spirit,* enough to be employed? And is it not best, in all cases, that one take the direction of the meeting?

Is it not desirable, in all cases, to secure the labours of a goodly number of lay brethren from abroad? U. E.

THE VERSE-A-DAY SYSTEM.

JOHN XVII.

Tuesday, Oct. 4.-25. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

Wednesday, Oct. 5.—26. And I have declared unto them thy name, and will declare it: That the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER XVIII.

Thursday, Oct. 6.—1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

Friday, Oct. 7.—2. And Judas also, which betrayed him, knew the place; for Jesus ofttimes resorted thither with his disciples.

Saturday, Oct. 8.—3. Judas, then, having received a band of men and officers from the chief priests and pharisees, cometh thither with lanterns and torches and weapons.

Sunday, Oct. 9.—4. Jesus, therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

Monday, Oct. 10.—5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

Tuesday, Oct. 11.—6. As soon, then, as he had said unto them, I am he, they went backward and fell to the ground.

POLITICAL.

DOMESTIC.

Nominations.——The Antimasonic National Convention assembled at Baltimore on the 26th ult. John C. Spencer, of New-York, was appointed President: John Rutherford, of New-Jersey, Jonathan Sloan, of Ohio, Thomas Elver, of Pennsylvania, and John Bailey, of Massachusetts, Vice-Presidents; and B. F. Hallett, of Rhode Island, E. D. Barbour, of Vermont, Caleb Embury, of New-Hampshire, and S. E. Lovett, of Connecticut, Secretaries. One hundred and fifteen delegates were present. Hon. *William Wirt,* late attorney-general of the United States, was nominated as a candidate for President, and *Amos Ellmaker,* of Pennsylvania, as a candidate for Vice-President of the United States. Judge M'Lean, of Ohio, and Mr. Rush, late Secretary of the Treasury, declined a nomination for the presidency.

Riot.—A serious riot, attended with the loss of lives, occurred at Providence, (R. I.) week before last. We find the following particulars of its commencement and progress in the Providence Republican Herald:—

"Early on Wednesday evening, the second mate of the ship Ann & Hope, of this port, with several of the crew, went in pursuit of the cook of the ship, who had absconded. In passing through Olney's lane, where, for years past, many of the most profligate and vilest of our population have congregated, they were fired upon by a party of negroes, and the unfortunate second mate, a young Swede, whose name we have not learnt, was killed, and several of his companions wounded. It seems some riotous fellows had before committed outrages, and the blacks probably mistook these for the same persons. The news of the murder created a violent sensation, and a great number of persons assembled on the spot, where they immediately commenced the destruction of these sinks of vice and pollution, and two of the buildings, with the furniture therein, were soon demolished.

"On the following night, Thursday, several thousands collected at the place of the previous night's outrage. Many were drawn thither from curiosity, but a large number with a determination to destroy these receptacles of crime. The work of demolition was steadily and uninterruptedly proceeded in; and notwithstanding the Governor, with military aid, and the Sheriff, with his *posse,* were on the spot, the rioters broke down and demolished every building, eight or ten in number, which had been occupied by the dissolute beings, they having previously abandoned them, for their own personal safety.

"After this work of destruction had been completed, it being then about one o'clock in the morning, the rioters proceeded to another of these receptacles of debauchery, near the head of the cove, where they re-commenced their acts of violence, and four buildings were wholly or partially destroyed; the work being suspended from the exhausted state of the operatives."

The paper from which the above account is taken, was published on Friday. From later accounts it appears, that the mob again assembled on Friday evening; but being intimidated by the appearance of the military, they dispersed, with the determination of assembling again on Saturday evening.

On Saturday evening the mob accordingly appeared in increased numbers, and re-commenced the work of destruction. The military proceeded to the place of riot, and proclamation under the riot act was made by a magistrate.—The military were immediately assailed with a shower of stones, and many of the soldiers were severely wounded. Two vollies were now fired over the heads of the mob, without any other effect than producing repeated vollies of stones. The mob were then informed that they would be fired upon, unless they dispersed. Renewed discharges of stones were the only result. Orders were then given to fire, which were obeyed. Four of the mob were killed on the spot; another was mortally wounded; and four or five others were wounded more or less severely. In a few minutes afterwards the mob dispersed, and quiet was again restored.

A town-meeting was held on Sunday, at which resolutions were passed, lamenting the riotous conduct of the mob, and the lives that were lost, and sympathing with the friends and relatives of the deceased; but appproving the conduct of the civil and military authorities, for their forbearance, moderation and firmness, under the attacks of the mob, and for their unshrinking performance of the melancholy duty which finally devolved upon them.

Cattle Show and Fair.—Jefferson county, we believe, is the only county in the state, where an agricultural society is continued, or an annual cattle show and fair is still held. The show and fair for the present year was held at Watertown on Tuesday last. The exhibition of horses, neat stock, and domestic manufactures, is said to have been superior to any former occasion; and it is asserted that no other county in the state is capable of making an equal display. Among the cattle were some fine animals of the improved Durham, Devonshire, and Holderness breeds; and among the manufactures, were excellent articles of woollen, cotton and linen cloth; straw and palm-leaf hats, equal to any thing imported; maple sugar, superior in appearance and flavour to the best Havana; and current wine, equal to Madeira.—Major E. Kirby delivered the annual address.

The Cherokees.—We think it must be pretty evident about this time, that the Cherokees are really attached to their country and homes.—What has not been attempted within the last two years to induce them to forsake the "graves of their fathers?" Every thing except open force. It was supposed by most of the firm friends of the Indians, that it was impossible for the Cherokees to withstand the oppressive measures of the general government and the state of Georgia. They supposed that they would be compelled to remove, as soon as they were made to understand that they would receive no protection. But their fortitude and energy have grown with the increase of their oppression. They are determined to cling to their homes until forced away, or their rights acknowledged by the proper tribunals. In the mean time, they will continue, as they have done, to urge those rights upon the consideration of the American people. They will continue to call upon the Executive and Congress of the United States, for that protection which has been solemnly promised to them in better days, whether those high authorities will hear or not. It is highly desirable that Congress should meet the question honestly, and come to some decision; either acknowledge the treaties, or declare them null and void, as the President has done. The Cherokees wish the question settled soon some way.—*Cherokee Phœnix.*

The Missionaries.—The Augusta Chronicle of the 21st of September, says—"A gentleman who arrived here last evening, from Athens, informs us, that it was currently reported and believed there when he left, that several of the missionaries indicted for trespassing on the Cherokee territory, about six or ten, had been sentenced to the penitentiary, by Judge Clayton, at the Gwinnet or Hall superior court, probably the former."

Rail-Road.—A meeting has been held at Buffalo, for the purpose of considering the expediency of constructing a rail-road from that village to the Hudson river; and a resolution passed unanimously in favour of the project. We have seen a circular letter from a committee appointed at the same meeting, explaining the views of the meeting in regard to the proposed road. With respect to the route, they have not formed a determination, but they incline to the opinion that the most favourable one will be by the way of Syracuse and Utica to the Hudson. Of the practicability of such a road, they entertain no doubt; the state of the country being, since the survey for the canal, perfectly well known. No accurate estimates of the expenses have been made, but it is supposed that it may cost from seven to eight thousand dollars a mile.

Notice is given of an application to the legislature, to incorporate a company to construct a rail-road from the Hudson river at Albany, to the village of Buffalo, with a capital of $7,000,000, for the transportation of passengers, goods, wares and merchandise. Also, another notice to incorporate a company, for the purpose of constructing a rail-road from the Hudson river, or from the city of Schenectady, to the village of Buffalo, by the most convenient route, with branches connecting therewith such of the villages of Syracuse, Auburn, Geneva, Canandaigua, Rochester, and Batavia, as shall not be on the route of the main rail-road.

Ohio Canal.—The water was let into the canal at Circleville, Ohio, on the 1st inst. and in three or four days had reached the aqueduct on Deer creek. The water was expected to reach the locks near Chilicothe about the middle of the month. The Chilicothe Gazette says, in the course of a few weeks, boats may be expected there from the waters of Lake-Erie.

Custom-House Duties.—It is stated in the New-York Mercantile Advertiser, that the amount of duties secured at the custom house in that city, for the quarter which ended on the 30th June, is now ascertained to be upwards of $5,500,000; which, added to the amount of the preceding quarter, make *nine and a half millions* for the first six months of the present year.

Conviction for Murder.—James Ransom was convicted before the court of oyer and terminer, in the city of New-York, on the 23d ult. for the murder of his wife.

Suicide.—William Dwyer, who was imprisoned in New-York for the murder of his wife, hung himself on the 23d ult. in his cell at the penitentiary.

Nat, who is charged with being the leader of the late insurrection in Virginia, was arrested in North-Carolina on the 14th ult. and committed to jail in Fayetteville.

We learn, that the court for the trial of the negroes in Southampton has adjourned. Twenty-one of the prisoners were condemned; twelve of whom have been executed, and nine recommended for reprieve and transportation.—*Norfolk Herald.*

SABBATH SCHOOL ANNIVERSARY.

JUBILEE CELEBRATION.

To be held at the presbyterian church, Syracuse, Oct. 19, 1831. Exercises to commence at 11 o'clock, A. M.

The committee appointed to make arrangements for the celebration, announce the following as the order of exercise at the church, viz:—

1. Prayer.
2. Singing by the Children.
3. Address to the Children.
4. Singing as above.
5. Address to Teachers.
6. Address to Parents.
7. Prayer.
8. Singing.
9. Benediction.

It is in compliance with the recommendation of the New-York Sunday School Union, that it has been resolved to observe the fiftieth anniversary of the institution, and we do cordially invite the friends of Sabbath schools throughout the county, especially parents, teachers, and children, to assemble on that interesting occasion.

The committee further request that every Sabbath school in the county, should be particular to transmit to some member of the committee a report, exhibiting the number of children in attendance on the Sabbath schools, the number of teachers employed, and the name of the superintendant. It is hoped this report will be early sent in, and that no school will be wanting in its duty in this respect.

JAMES S. OSTRAM,
N. J. GILBERT,
J. W. ADAMS,
G. W. HITCHCOCK,
WM. CLARK,
} *Committee, &c.*

Syracuse. Onondaga Co. Sept. 15, 1831.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. Missions, from the 6th August, to the 19th September, 1831.

Utica—Reformed Dutch Church, by J. H. Rathbone, $30; A young Lady, 2; Miss Bowen, 4; Individuals, 4.18; A box of clothing, books, &c. for the Choctaw mission, est'd at $154; and a box and hhd. of clothing for the Mackinaw mission, est'd at 366.43, including articles sent from Paris, 9; Clinton, 18.66; New-Hartford, 87; and Trenton & Deerfield, 6.50.	$40 18
Verona-2d Cong. Church mon. concert, by Rev. Mr. Myrick,	7 00
Rome-2d Cong. Church mon. con. by Mr. Hurlburt, 8.56; Extra effort collection for Choctaw mission, 30; 1st Cong. Church mon. con. 15, Extra effort, coll'n for Choctaw mission, by W. Wright, t'r, 35; Young Ladies' Sewing Society, by Miss G. Hunington, 62; Sabbath school children, 16cts.	150 72
Constantia-Mon. concert, by Mr. Robbins,	1 35
Paris-Female Cent Soc'y, 26.50; Mrs. B. Judd, 10 lbs. wool, for the mission at Statesburgh, est. at 5; and a bundle of clothes for the Seneca mission, est. at 12.13.	26 50
Lenox-From two Ladies, by N. Hall,	2 00
Bridgewater-Mrs. M. Carson, 2; Fem. Benev. Soc'y, by Mrs. Hull, 16.38; Benev. Soc'y, 25; Mon. concert, by Dr. Hull, 20.	63 38
Vernon Village-Presb. Church, a collection for the Choctaw mission, by Rev. Mr. Garrison,	21 00
Vernon-Centre-Presb. Soc'y extra effort coll'n,	17 00
Richland-Mon. concert, 5.48; A Friend, saved by abstaining from the use of tea, 2.50.	7 98
Cazenovia-Presb. Church, from gentlemen, by Rev. Mr. Eastman,	61 35
Preble-Presbyterian Church,	8 25
Russia-By Mr. N. Johnson, 6.47; By Rev. Mr. Williams, for Choctaw mission, 36.84.	43 33
New-Hartford-Presb. Church, a coll'n for Choctaw mission, by Rev. Mr. Williams, 37.83; Sabbath school collection, by H. Winship, 1.	38 83
Saratoga-Springs-A coll'n in the Pres. Church, 20.67, and a gold ring; also by individuals, 19.75, for Choctaw mission, by Rev. Mr. Williams,	40 42
Bellville, Upper Canada-H. Baldwin, Jun.	1 00
Mayfield-2d Presb. Church, coll'n for Choctaw mission, by Rev. Mr. Williams.	10 00
Kingsborough-T. M. Leavenworth,	1 00
Greenfield-Cong. Church, a coll'n for Choctaw mission, by Rev. Mr. Williams,	12 25
Whitesborough-Mrs. Sill, 3; A little Girl, 1.	4 00
New-York Mills-Presb. Society, a collection for Choctaw mission, by Rev. Mr. Williams,	15 66
Clinton-Cong. Soc'y, $126; $50 of which from a female, "to aid in the outfit of young men already prepared and wishing to enter the missionary field."	126 00
Hamilton College-Dr. Davis,	3 00
Deerfield-North part, Pres. Society, a collection,	5 58
Boonville-A collection, extra effort for the Choctaw mission, 24.54, and a string of gold beads, sold for 4.75, by Rev. Mr. Williams; Also, from the Ladies, a chest of clothing, est. at $54.	29 29
Peterboro-Ladies' Sewing Society, by Mrs. Huntington, t'r, 18; also, a box of clothing for the mission at Statesburgh, near Green-Bay, estimated at $53.	18 00
Sangerfield-Fem. Benev. Soc'y, 25; Pres. Ch'h in Waterville, by Mr. Anson Thomas, 22.50.	47 50
Sherburne-Presb. Soc'y, by Rev. Mr. Sprague,	16 00
Burlington-Cong. Soc'y, by E. Sheldon,	5 00
Little-Falls-Presb. Society, a collection for the Choctaw mission, by Rev. Mr. Williams,	11 96
Norway-Cong. Soc'y, a collection for do. by do.	50 50
Warren-A Lady,	1 00
Salisbury-A collection, by Rev. Mr. Williams,	26 25
Oswego Village-Mon. concert,	25 00
From A. P. Cumming, avails of retrenchment in board for one collegiate term in Union college,	3 00
Manlius-From the Ladies' Miss'ry Association, a box of clothing for the Green-Bay mission, not estimated.	
Amount of cash,	$941 28

ABIJAH THOMAS, Agent.

A meeting of the Clinton Lyceum will be holden to-morrow evening. Question for debate—"Ought the governments of Europe to interfere forcibly between Poland and Russia? Lecturer, Dr. Gridley. *Oct.* 4. 1831.

MARRIED,

On Thursday morning last, by Rev. Mr. Loss, Mr. *Anson W. Pond,* of Augusta, to Miss *Eliza Gaylord,* of this village.

In Winfield, by Rev. Mr. Newell, Mr. *Russel Saucer,* to Miss *Sarah Ackley,* both of Winfield.

In Plainfield, Otsego co. on the 15th ult. by Rev. Mr. Kellogg, Mr. *Almanzar Converse,* of Bridgewater, to Miss *Cornelia H. Turner,* eldest daughter of Mr. Gurdon Turner, of Plainfield.

DEATHS.

In this village, on Wednesday last, Mr. *Edwin Bostwick,* of Stanford, Conn. aged 21. Mr. B. was on his way to Detroit, and arrived here a few days previous to his death, severely indisposed. He stopped at Mr. Safford's, where every attention was paid him; but the progress of his disease was rapid and irresistible.

At his native place, in Colchester, Conn. on the 13th ult. Deacon *Bela Robbins,* in the 40th year of his age. He had just returned from a tour to Michigan, through the lake and the western canal, where, it is thought, he laid the foundation of that fever which seized him immediately on his return, and terminated his life in twelve days. By his death, the church is deprived of an active and devoted member, society of a useful citizen, and his relatives of a tender, amiable, and affectionate friend. In his dying hours, he manifested resignation to the will of God, and faith in the atoning sacrifice of his almighty Saviour. Truly, it might be said of him, "The end of that man was peace."

Near Aurora, Cayuga co. on the 23d ult. Mr. *Benjamin Howard,* aged 76.

At Weedsport, on the 19th ult. Mrs. *Elizabeth Lathrop,* wife of Mr. Gurdon Lathrop, aged 58.

List of Letters received at the office of the Western Recorder, during the last week.

W. N. Stimson, J. Mather, H. H. Kellogg, J. Cody, S. S. Peck, A. P. Cummings, A. Tracy, John Dow.

CHARLES P. KIRKLAND & WILLIAM J. BACON have formed a partnership in the practice of law. Office, 76, Genesee street, three doors above the Ontario Branch Bank.
Utica, Oct. 1, 1831. 40m3

PULPIT TRIMMINGS.

THE Subscriber has just received a few pieces of rich Satin Damask, (an article never offered for sale in this village before), for Pulpit Trimmings, Window Curtains, &c. Also, Worsted Damask, a rich article; Embossed and watered Moreens, scarlet, crimson and green; Silk & worsted Fringes; Silk & worsted Tassels, Cords, &c.; which will be sold cheap.
40 ROBERT SHEARMAN,
Utica, Oct. 4, 1831. No. 62, Genesee st.

BROADCLOTHS.

THE Subscriber has received an uncommon large supply of CLOTHS, of all colours, qualities, and prices, from $2.50 to $10 per yard. Also, Cassimeres, Sattinets, &c. &c.; which can and will be sold unusually low. ROBERT SHEARMAN,
Utica, Oct. 4, 1831. No. 62, Genesee st.

MOST splendid MERINO CLOTHS and Circassians, Goat-hair & other Camblets, may be found cheap, at No. 62, Genesee street, Utica.
Oct. 4, 1831. [40] ROBERT SHEARMAN.

A Large lot of Rose, Duffil and Point BLANKETS, just received. Also, Marseilles Quilts, Counterpanes, Mattresses, &c. ROBERT SHEARMAN,
Oct. 4, 1831. [40] No. 62, Genesee st.

G. MANCHESTER,
DRAPER & TAYLOR—No. 130, *Genesee St.*
HAS just received his Fall and Winter GOODS, consisting of Cloths, Cassimeres, and Vestings; Camblets, Sattinets, Suspenders, Hosiery, Stocks, &c. &c.; which will be sold at a small advance from cost.
Utica, Oct. 4, 1831. 40

CHRISTIAN SPECTATOR.

THE September Number of the Quarterly Christian Spectator is ready for delivery, by
Sept. 27, 1831. HASTINGS & TRACY, Agents.

CHEAPER THAN EVER!

E. M. GILBERT has just returned from New-York, with his fall supply of Dry Goods, part of which he will sell at the following prices, for cash, viz:—
100 pieces light Calicoes, at 12 1-2 cents per yard.
90 do. dark Do. at 12 1-2 do. do.
60 do. very rich Do. at 18 3-4 do. do.
30 do. light colours Gros de Naps, at 56cts. do.
10 do. black Do. good article, 47cts. do.
5 do. blue black Do. at 47cts. do.
8 do. black Italian Lustring, at 69cts. do.
5 do. 4-4 do. Do. (a new article), 87 1-2cts.
20 do. 4-4 striped Ginghams, at 18 3-4cts. y'd.
40 dozen imitation Burrege Hhkfs. at 18 3-4cts. do.
6 do. Ladies Silk Hose, at 44cts. a pair.
20 do. do. Cotton Do. 18 3-4cts. do.
10 do. fancy open work Do. 31 cts. do.
10 do. Horse Gloves, at 18 3-4 cts. do.
The above articles will be sold at the prices named. Also, a large assortment of Merino Cloths, Circassians, Camblets, and Plaids, will be sold equally low, at the Cheap Store, No. 55 Genesee street, next door above Oneida Temperance House.
Utica, Sept. 19, 1831. 38w3

SHELL COMBS.

100 Large Shell Combs, a superior article: 40 doz. Side Do. do. do.
Just received, and will be sold at New-York prices.
Sept. 19, 1831. 38w3 E. M. GILBERT.

WHOLESALE OR RETAIL.

BARTON & BUTLER have just received their stock of FALL GOODS, which they offer at wholesale or retail, for cash or approved credit, at as low rates as can be purchased in Utica or elsewhere.
Utica, Sept. 12, 1831. 37

BROADCLOTHS.—Just received, a splendid lot of Broadcloths, which will be sold cheap, at No. 54, Genesee st. BARTON & BUTLER.
Utica, Sept. 12, 1831. 37

NEW GOODS.

I HAVE now received my Goods for the fall trade, consisting of Fancy, Staple and Millinery Articles; and for extent of variety (no idle boasting) they are not equalled in town, being the *largest* assortment, the *best* assortment, and the *cheapest* assortment, to be found any where. And in addition to my former trade, I have a first rate stock of Broadcloths, all new, and some fashionable colours for gentlemen's frock coats, (colours warranted.) SAMUEL THOMSON.
Utica, Sept. 12, 1831. 37w3

150 pieces MERINO CLOTHS and MERINO CIRCASSIANS: 300 Merino Long and Square SHAWLS, cheaper than any one else has them of the same quality: A new lot of CARPETS, Rugs, Mats, Piano and Table Covers, &c. &c. &c.
Sept. 12, 1831. [3w] SAMUEL THOMSON.

10,000 Yards STRAW TRIMMINGS, for sale by SAMUEL THOMSON.
Sept. 12, 1831. 37w3

SHAWLS—SHAWLS—SHAWLS.

JUST received the most splendid lot of Merino and Thibet Shawls ever offered in this market.
Sept. 6, 1831. BARTON & BUTLER.

ITALIAN LUSTRINGS, Gros de Naps, and Gros de Berlins, a great variety and very superior, just received by BARTON & BUTLER.
Sept. 6, 1831. 36

MERINO CLOTHS—The most splendid and cheapest lot ever presented in this market, just received by BARTON & BUTLER.
Sept. 6, 1831. 36

AN APPRENTICE WANTED.

FOR the business of Shaving, cutting Hair, &c. who can come recommended for honesty, industry and sobriety. One from the country would be preferred.
Utica, August 22, 1831. (35) JAS. INGOLS.

COLD PREVENTIVES.

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of O. MANCHESTER, 94, Genesee st.
August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by
August 16, 1831. (33) O. MANCHESTER.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.
Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools,* which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,
Utica, June 14, 1831. (24) No. 14, Genesee st.

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.
July 12, 1831. 28

IN CHANCERY.—Before the V. C. 5th Circuit.

John E. Dutton,
vs.
Nathan T. Green, Abner Loomis,
Ira Hills, William H. Maynard,
and George G. Spencer.
} E. Allen, Sol'r.

IN pursuance of a decretal order of the court of chancery made in this cause, will be sold under the direction of the subscriber, at public auction, at the inn kept by Levi Hills, in the town of Vernon, Oneida county, on the twenty-seventh day of October next, at 12 o'clock, M. of that day, "All that certain piece of land, situated in Vernon aforesaid, being a part of lot number nine in Baschard's location, so called; bounded easterly by the road leading from Vernon-Centre to Rome, north on land owned by Abner Loomis and Elizabeth Hills; west on land formerly owned by Eliphas Bissell, and a highway leading from Vernon-Centre to the Seneca turnpike road; and south on land owned by David Tuttle and Eliphas Bissell." Dated September 12, 1831. CHAS. A. MANN, Master in Chancery.

POETRY AND MUSIC.

From "Spiritual Songs, No. 1."

REDEEMING GRACE.

Ancient of Days!
Thy name we praise,
And glory give to thee;
That dying men,
Redeem'd from sin,
May thy salvation see.

We raise the song
With joyful tongue,
To him that once was slain:
Low with the dead
He bow'd his head,
But soon reviv'd again.

Ascending high,
No more to die,
See the triumphant Lord,
O how divine
His glories shine,
By heav'n and earth ador'd.

Immanuel!
Our bosoms fill
With the seraphic fire;
That we may join
In themes divine,
That wake th' angelic choir.

Now to the Lamb
That once was slain,
Be wisdom, glory, pow'r,
And blessing giv'n,
By earth and heav'n,
While all their hosts adore.

Ancient of Days!
Thy glories blaze
Amid th' enraptur'd throng;
From this glad hour
For evermore,
We join the deathless song.

Gigues.—A writer in one of the eastern papers mentions the fact, that a number of gigues, such as in former days were employed in the merry dance, have lately been applied to sacred words, with the idea that they are peculiarly solemn in their effect, and adapted in a special manner to purposes of social worship. Another writer, in reply, questions the identity of the gigues, and demands the original names they bore, &c. The assertion of the former writer, we are sorry to say, is abundantly true; but as to the latter, nothing but ignorance of the subject could have led to such a demand. A gigue, like any other piece of mechanism, may be known *by its structure.* One can readily tell the difference between a watch and a porringer, without asking for the evidence of names. If he could not, who would trust him as a vender of such articles? Who would place any confidence in the recommendations he should give respecting them, or procure from others who were equally ignorant with himself? The fact is a sad one, that any good men should unwittingly attempt to convert gigues into sacred music; but the fact ought not to be disguised. If the trth is told in season, the scandal may perhaps be done away.

It is a strange circumstance, that quite a number of our good ministers should be found in this transgression. But alas! the directors of our collegiate and theological institutions have hitherto overlooked the importance of musical cultivation. Ministers have too often been taught by example, if not by precept, to undervalue the whole subject of sacred song. Especially where there has been a real or supposed incapacity for music, has the person thus circumstanced been considered as having no concern in the subject. A greater mistake, we imagine, could not well have been committed.

MISCELLANEOUS.

Let not the cursory reader pass over the following suggestions in a hasty manner. They ought to arrest the attention of every good citizen of this country.—Christians, in a special manner, should weigh them well:—

From the Boston Recorder.

A SERIOUS MISTAKE.

We sometimes hear it asserted, that the christian community have washed their hands from guilt in regard to the Indians; that all or nearly all has been done to save them from the grasp of oppression which could be reasonably expected. But is it thus? Have we performed all our duty? Is there a Christian in the United States, who has done what he could, or what he ought to have done? Mr. Brougham, in order to secure his election to Parliament, for Yorkshire, last year, travelled in twenty-four hours one hundred miles, and delivered eight speeches. Who has performed one half of this labour in a day, within the last three years, to save entire nations from extinction? Alas, how feebly have we petitioned, how coldly we have talked, how rarely have we prayed. Read the speeches, look at the newspaper paragraphs, which were penned at the commencement of our revolutionary struggle. Do we feel as the patriots did then? Do we write as they did then? Was the oppression which was feared then to be compared with what the Indians now actually suffer. True, it was *ourselves* who experienced, or who dreaded the violent measures of the mother country; now it is a poor, feeble remnant of *Indian tribes*, who feel the weight of the oppressor's arm. But is this a worthy reason for apathy? Our responsibility in regard to the treatment, which the Indians are receiving, is not to be got rid of at so cheap a rate. It will follow us, it will cling to us, it will be with us in the day of retribution, unless we do our duty and completely discharge our conscience. Let every Christian ask himself such questions as these. Have I taken pains to inform myself fully in regard to the Indian question? Do I frequently make it a subject of earnest prayer in my closet? Do I heartily join with my minister, when he mentions the case of the Indians in his public prayers? Have I signed a petition myself? Have I carried a petition to any one of the districts of the town where I live, to obtain signatures? Have I tried to enlighten my neighbours on the subject? Till such questions as these can be answered, conscientiously, in the affirmative, we have not done our duty. The blood is on our skirts. When the missionary Smith, of Demarara, was abused and imprisoned, Great-Britain was awake, the press lifted a voice of thunder. Remonstrances poured into Parliament from every quarter of the united kingdom, as though the nation was about to perpetrate an enormous injustice. Shall we manifest less feeling when our beloved brethren, unoffending christian missionaries, are dragged from their homes, like felons, with chains about their neck, to a vile prison, unaccused, uncondemned? Where is our conscience? Where is our brotherly love? Where is our pity? When will the United States awake as one man, to this enormous oppression? Almost *six thousand* petitions were sent into the parliament of Great-Britain, in one short session, on the subject of West-Indian slavery. When shall such a day come here? When shall the whole conscience and christianity of this country be aroused?

◆

From the Home Missionary.

THE DANGER OF DELAY.

[Furnished by a Clergyman.]

The subject of the following narrative had a pious mother, who manifested a deep solicitude for the eternal welfare of her daughter. She had an opportunity, too, of attending from time to time, on the faithful preaching of the gospel, by ministers of different denominations. At different times, she was seen to be deeply affected at the place of worship, particularly at a four days' meeting held in the village where she lived, summer before last. On one of the days of this gospel feast, after the faithful preaching of the word, and the pressing exhortations of the ministers of Christ, the inquirers were invited to a seat pointed out to them. She came forward among others, with streaming eyes, and asked an interest in the prayers of God's people. On the next day, she was seen with the thoughtless and careless on the outside of the assembly; to all appearance her impressions had passed away as the morning cloud. Another four day's meeting was held in this place last summer. It was a time of rejoicing to God's people, and a time of deep concern to many careless sinners; some of whom, we trust, from this time, commenced their lives anew. The person of whom we are speaking, appeared to pass through the whole occasion, without any impression being made on her mind. She did not even shed a tear.

A few weeks since, she was confined to the bed of sickness, from which she was not removed till carried to the narrow house, prepared for all living.

About two weeks before her death, one evening the friends were called in to see her die. I was sent for in haste to pray for her. This was the first time I had visited her. On feeling her pulse, and talking a few words to her, I found it was a false alarm. I prayed with her, told her something of the love of Jesus, and in what way a poor sinner may come to him to find pardon. After talking some time, I asked her, what prevented her from giving her heart to the Saviour, and trusting in him for salvation. She replied, that she tried to do so, but there was something in her way. When asked what it was, she could not tell. I told her whatever difficulty was in her way, whether hardness of heart, a sense of unworthiness, &c., she ought to pray earnestly to God, to remove it out of the way. I frequently visited her afterwards, talked to her, and repeated hymns; but she uniformly complained that there was something in her way, to prevent her coming to Christ. Two days before she died, which was the last time I saw her, I asked her if she enjoyed any comfort in prayer? She gave me no satisfactory answer.—As I was absent when she died, I have understood she gave no evidence of a change in the state of her mind.

Now, reader, it is not our province to say any thing about the present state of the subject of this narrative; let facts speak for themselves. But remember, that God has said, "To-day, if ye will hear his voice." He tells us in his word, and by his providence, that there is a time, when the Holy Spirit knocks at the heart; an acceptable time, when mercy may be sought and found; but all who neglect this golden season will have to take up the mournful lamentation, the harvest is past, the summer is ended, and we are not saved.—*A Missionary in Ohio.*

◆

FRATERNAL ADMONITIONS.

I have in former numbers mentioned several causes which appear to me to obstruct our usefulness. The one to which I wish now to call your attention exists in our spirit and manner of speaking and writing. I do not cast this stone at my brethren because I think myself free from the sin in question.—But although I have been guilty of it, I feel the importance of guarding against it. When I first adopted what I conceived to be correct views with regard to christain duty, as connected with revivals of religion; and when my eyes were first opened to a perception of of the obligations of sinners with regard to the claims of the gospel, I could hardly speak upon these subjects, without expressing my feelings in a way which led some to think I was *scolding;* sometimes they thought me *out of temper.* I was told by some of my friends, that there was a keenness and even acerbity in my tones of voice and manner of expression which they thought objectionable. I took the hint, and have, ever since, been trying to rectify the error. I am less inclined than I once was, to reproach and to speak untenderly of those brethren, who are in a state of mind similar to that in which I formerly was. I am convinced that the way to set things right, either in the church, or out of it, is not to give our friends and brethren just cause of offence; as we do when we assail them with harsh, disrespectful, and vituperative language. An Ishmaelite can never be a good reformer. The wrath of man worketh not the righteousness of God. The weapons of our warfare are not carnal. In these remarks I have no personal allusions. But I do wish to admonish those dear brethren who write for religious papers, to be guarded on this subject. I love them, and feel particularly interested for their success.

Now all the knowledge I have acquired of human nature, forbids me to hope that men can be reformed by abusing them. Let us tell them the truth, but let that be *spoken in love,* and then it will not break their heads, but improve their hearts.—*N. Y. Evang.*

◆

THE TIMES IN WHICH WE LIVE.

We have fallen upon other times than the church of God ever saw before; times in which the same amount of religious and moral influence which once availed to advance the cause of Christ will not enable it to hold its own. The intellect of man has waked up to a new activity; has burst the chains that bound it, and the barriers that confined it, and with ten-fold means of influence, is going forth in its mightiness to agitate society. Old foundations are broken, and principles and maxims are undergoing a thorough and perilous revision, and that too upon a mighty scale.

In our colonial state we were few, and poor, and feeble. Intercourse was difficult and rare, and moral causes insolated and local. What was said in one colony was not heard in another, and what was done in one state was not felt in another. But now each colony is a state, and each state a nation, and intercourse is rapid, and local causes tell in their results throughout the whole, as every stroke on the body is felt through all the members. Nations compose our confederacy, and nations our religious denominations, and nations the army of the aliens. *Spirit of the Pilgrims.*

◆

CHRISTIAN LITERATURE.

Revivals of religion are indispensable to sanctify the literature of the nation, and to associate intellectual culture with holiness of heart. In all our systems of education, from the common school up to the college, these have been dissociated. The care of the heart, if any care was bestowed upon it, has been turned over to the nursery, while intellect and the memory have been sent to school to receive a separate education.—The result has been such as might have been expected. The depravity of the heart, unwatched, unresisted, and in some respects deliberately fostered, has made fearful proficiency in the government and perversion of the understanding.—*ib.*

◆

POLITICS AND RELIGION.

The Christian *may* take an interest, and *ought* to take an interest in public affairs: Nay, he ought to maintain a ceaseless jealousy over the constitution and freedom of his country. But a constant, and noisy, and factious meddling in party politics, is as injurious to his own personal religion, as it is to the interest of piety in general. *We do uot cease to be citizens, when we become Christians; but we are in danger of ceasing to be Christians, when we become politicians.* It is with politics, as with money; it is not the temperate use, but the immoderate love of it, that is the root of all evil. Thousands of professors of religion have made shipwreck of their faith and a good conscience, during the tempests of political agitation. Let Christians, then, as they value their lives, be cautious how they embark on this stormy and tempestuous ocean.—*Charleston Observer.*

◆

THE LADY SHERBROKE.

Eight of the unfortunate passengers of the Lady Sherbroke, which lately suffered shipwreck on the coast of Newfoundland, have presented themselves to the Emigrant Society of this city, to be forwarded to Upper-Canada. One of them, a man about fifty years of age, lost his wife and all his children, seven in number. Another had two saved, of a family, which, including relatives, consisted of sixteen persons. He had gone to the bottom with his family, but being an expert diver, rose to the surface and swam to shore. His son escaped similarly. His wife, who perished, had one hundred and twenty sovereigns sewed into parts of her dress.—These passengers asserted that the captain and mate were both in a state of beastly intoxication; the captain particularly, who had to be carried into bed by three men, on the evening of the fatal calamity; and that the mate was on deck about half after ten o'clock, quite unfit for the performance of his duty. It is a dreadful thing that the cause of so many lives should have been entrusted to such persons. It will be remembered that nearly three hundred souls perished by this shipwreck.—*Montreal Vindicator.*

◆

SOMETHING EXTRAORDINARY.

Mr. Hamilton, who has obtained the first sizership in the university of Dublin, *has been blind from his birth.* In what manner he acquired his extraordinary classical knowledge is not stated; but the fact caused much astonishment in college. His latin was beautiful. English was read to him, and he translated extemporaneously. Some of the examiners read wrong to try him, and he immediately detected the imposition.

◆

The Christian Almanack, for 1832.—Of this manual there were printed, last year, twenty-two editions, adapted to as many places in the United States, making in the whole, 147,000 copies. The total circulation in ten years, is *nine hundred and thirty-one thousand copies.* About twenty pages of the number for the present year, are occupied with the calendar, two with suggestions in regard to agriculture, and with reflections and anecdotes concerning revivals of religion, and eight with entertaining facts and statements of a miscellaneous description. The usual tables in regard to courts, colleges, &c. follow. The number seems to have been compiled in a judicious manner. We suppose no christian family will wish to be without it.—*Boston Recorder.*

Shorten not the long nights by slumber, nor prolong the short days by wickedness.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingstou County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

SPIRIT OF THE PILGRIMS.

PIERCE & PARKER, No. 9, Cornhill, (late Market street), Boston, continue to publish by subscription, a Periodical Work, entitled THE SPIRIT OF THE PILGRIMS.

This work is designed to defend, explain, and promote that system of religion which was planted on this soil by the first settlers of this country, and to cherish all those great and beneficent institutions which they left as an invaluable legacy to their descendants.

The following recommendation of the Spirit of the Pilgrims was given when the publication was originally proposed:—

"The undersigned have been made acquainted with the design, here announced, of commencing a new religious magazine in Boston, and possess the means of forming a satisfactory judgment as to the spirit and ability with which it will be conducted. We cordially recommend it to the patronage of our friends and brethren universally; and especially to the ministers and churches of New-England. The exigencies of the present time require that those who hold substantially the same system of religion with the Pilgrims, should be at the pains of making their real principles known through the medium of the press.

"William Jenks, Samuel Hubbard, John Codman, Justin Edwards, James P. Chaplin, Moses Stuart, John Tappan, Bennett Tyler, Warren Fay, Sylvester Holmes, Elias Cornelius, Eben'r Porter, Sam'l T. Armstrong, Richard H. Dana, Lyman Beecher, William Hilliard, Heman Humphrey, Jeremiah Evarts, Samuel Osgood, Pliny Cutler, B. B. Wisner, Samuel Green, Leonard Woods, Henry Hill, Samuel Farrar, Nathaniel Hewitt, Bradford Sumner, Norman Seaver, Edward Beecher, Joy H. Fairchild, John C. Proctor, William Reed."

The following opinion respecting this work was expressed by a committee of the Pastoral Association, (a body embracing all the evangelical Congregational and Presbyterian Ministers of Massachusetts, with several from other states), at their annual meeting in Boston, June, 1830:—

"The Committee, to whom was referred a communication respecting the Spirit of the Pilgrims, express it as their decided conviction, that a work of such a character as this publication has sustained, is at this time exceedingly important, not only in this region, but in other sections of this commonwealth. They consider it as having been thus far conducted with an ability highly creditable, both to the editor and publishing committee, and that renders it specially valuable, not only to the theologiau, but to the more intelligent part of the christian community. The Committee are unanimous in their testimony to the value of the work, as one evincing laborious and original research, and as furnishing a luminous and powerful defence of the faith once delivered to the saints. They would recommend it to the patronage of all the evangelical ministers of the state, as a work, the unembarrassed support of which should be regarded as the common interest of the churches."

At a meeting of the New-Hampshire General Association, holden at Portsmouth, Sept. 9, 1830, it was

Resolved, That we view with lively interest the great object for which the Spirit of the Pilgrims was established; and believing that the work has been well sustained, we cheerfully recommend it to the perusal and patronage of all in our connection.

Attest, JACOB SCALES, *Scribe.*

TERMS.

The Spirit of the Pilgrims is published in monthly numbers of 60 pages each; making a volume annually of 720 pages. The price is *Three Dollars* a year, payable in advance; every 7th copy gratis, and a liberal allowance to agents who take a large number of copies. The terms we consider as very favourable; and probably, all things taken into consideration, *there is not a cheaper periodical published in this country.*

☞ In order to insure a greater circulation for the Spirit of the Pilgrims, the Publishers have been induced to offer *to pay the postage upon every copy that may be sent by mail;* thus bringing the work to every subscriber's door at as low a rate as it is circulated in Boston.

All letters and communications relating to the literary concerns of the work, should be addressed to the editor, to the care of the publishers. All other letters may be directed to the publishers, *post paid.* Subscriptions received by them, or any of the agents whose names are given upon the cover of the work.

Boston, Sept. 12, 1831. 37

STEAM SCOURING AND DRESSING CLOTHES,

opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 15a5 20	Sole, oak tanned, lb.	22a30
Pearl do.	5 35a5 40	—— hemlock	20a24
Candles.		Dressed up. side	1 75a2 75
Mould	11a12	Undressed do.	1 50a2 50
Dipped	9a11	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	32a33
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	31a34
Havana	11a12	Sperm, summer	77a78
Java	12a13	—— winter	94a95
Cotton.		Linseed,	1 08a1 10
Upland	8a10	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	8 00a8 75
Alabama	9a12	—— prime	4 75a5 50
Feathers.		Pork, mess	14 00a14 75
Live American	34a36	—— prime	11 00a11 25
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 75a3 00	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	10a11
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 50a0 00	*Rice.*	
Shad, Con. mess	9 25a9 50	Prime, 100lbs.	3 12a3 75
Herring	2 50a2 62	*Salt.*	
Flax.		Turks-Island, bush.	48a49
American, lb.	7a8	Liverpool ground	43a44
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 50a5 62	Havana, white, lb.	9a12
Western (canal)	5 75a6 00	—— brown	6a8
Rye flour	3 75a3 87	New-Orleans	6a7
Indian meal	3 62a3 75	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 06a1 12	*Tallow.*	
—— western	1 14a1 16	American, lb.	9a10
Rye	78a80	*Teas.*	
Corn, north yellow	74a75	Bohea, lb.	40a46
Oats	38a40	Souchong	56a75
Barley	1 00a	Hyson-skin	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson	88a1 20
Hides.		Hyson	90a1 20
La Plata, lb.	15a16	Gunpowder	1 10a1 50
S. A. horse, piece	1 55a1 60	Imperial	1 10a1 44
Hops.		*Tobacco.*	
First sort, lb.	a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a70
Hoops, per M.	35 00a36 00	—— pulled	45a50
Staves, pipe	56 00a59 00	Common	35a40
—— hhd.	35 00a40 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography,* illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated.

N. SAFFORD.
Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & CO. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque,* Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question--How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June* 21, 1831.

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:--Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY,
Executors, &c. of D. Lynch, dec'd.
S. B. ROBERTS, Att'y. 29w24

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira H. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

An improved Grammar of the English Language, by Noah Webster, LL. D.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
June 28, 1831. No. 94, Genesee st.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy,* or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a discaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with those complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifiics*; and for this reason, although I saw your advertisement of the Welch Medicamentum I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

Utica, July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR,

AND PURIFIER OF THE SKIN.

DR. STERRY, [illegible] to the important subject of [illegible], has, by the aid of many experiments, [illegible] been able to discover an article [illegible] for the toilet, as the best thing [illegible] from its softening and penetrating quality, [illegible] the hair from falling out [illegible] It is more nourishing than pomatum, antique oil or Cologne water. [illegible] uncommon brilliancy. [illegible] tan, freckles, pimples [illegible] It is superior to any cosmetic, as it leaves the skin a natural freshness and [illegible] every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

Utica, July 28, 1829. 30

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies, shall receive an eighth gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the paper is afforded at the lowest possible expense, the publishers will be obliged to adhere strictly to the above terms.

VI. No paper will be discontinued, until all arrearages are paid, except at the option of the Publishers.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.